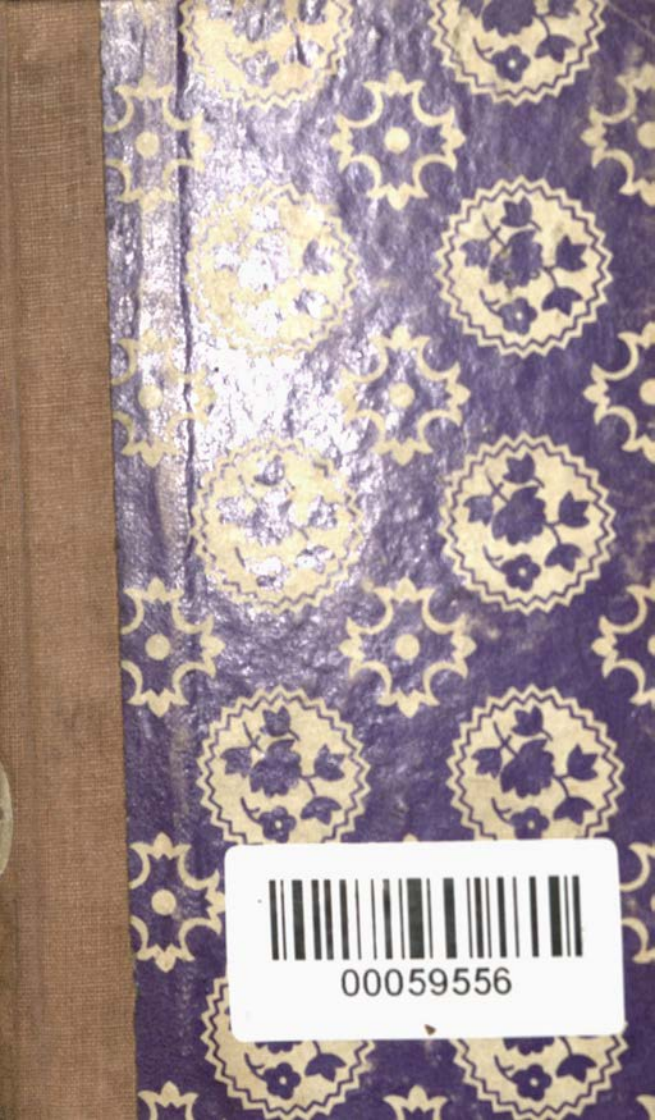
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CHARACTERISTICKS:

VOLUME III.

CONTAINING,

Miscellaneous Reflections on the preceding Treatises, & other Critical subjects.

A Notion of the Tablature, or Judgment of HERCULES.

By the Right Honourable ANTHONY Earl of SHAFTESBURY.

59556

LONDON.
Printed in the year MDCCXXXIII.

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TREATISE VI.

VIZ.

MISCELLANEOUS REFLEXIONS

On the preceding Treatiſes, &c.

Scilicet uni æquus Virtuti atque ejus amicis.

HORAT. Sat. 1. Lib. 2.

Printed firſt in the year MDCCXIV.

MISCELLANEOUS REFLEXIONS,

MISCELLANY I.

CHAP. I.

Of the Nature, Riſe, and Eſtabliſhment of MISCELLANYS.------ *The Subject of theſe which follow.* ------*Intention of* the Writer.

PEACE be with the Soul of that charitable and courteous Author, who for the common Benefit of his Fellow-Authors, introduc'd the ingenious way of MISCELLANEOUS

Writing!——It muſt be own'd that ſince this happy Method was eſtabliſh'd, the Harveſt of *Wit* has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in *the writing Art*; "That "as eaſy as it is *to conceive Wit*, 'tis the "hardeſt thing imaginable *to be deliver'd* "of it, upon certain Terms." Nothing cou'd be more ſevere or rigid than the Conditions formerly preſcrib'd to Writers; when CRITICISM took place, and *Regularity* and *Order* were thought eſſential in a Treatiſe. The Notion of a *genuine Work*, a *legitimate* and *juſt Piece*, has certainly been the Occaſion of great Timidity and Backwardneſs among the Adventurers in Wit: And the Impoſition of ſuch ſtrict *Laws* and *Rules* of Compoſition, has ſit heavy on the free Spirits and forward Genius's of Mankind. 'Twas *a Yoke*, it ſeems, which our Forefathers bore; but which, for our parts, we have generouſly thrown off. In effect, the invidious Diſtinctions of *Baſtardy* and *Legitimacy* being at length remov'd; the natural and lawful iſſue of the Brain comes with like advantage into the World: And *Wit* (*mere* WIT) is well receiv'd; without examination of *the Kind*, or cenſure of *the Form*.

THIS the MISCELLANEOUS *Manner* of Writing, it muſt be own'd, has happily

pily effected. It has render'd almoſt every Soil productive. It has diſclos'd thoſe various *Seeds* of Wit, which lay ſuppreſs'd in many a Boſom; and has rear'd numberleſs *Conceits* and curious *Fancys*, which the natural Rudeneſs and Aſperity of their native Soil wou'd have with-held, or at leaſt not have permitted to riſe above the ground. From every *Field*, from every *Hedge* or *Hillock*, we now gather as delicious Fruits and fragrant Flowers, as of old from the richeſt and beſt-cultivated *Gardens*. Miſerable were thoſe antient Planters, who underſtanding not how to conform themſelves to the rude *Taſte* of unpoliſh'd Mankind, made it ſo difficult a Task to ſerve the World with *intellectual* Entertainments, and furniſh out the Repaſts of *Literature* and *Science*.

THERE was certainly a time when the Name of AUTHOR ſtood for ſomething conſiderable in the World. To ſucceed happily in ſuch a Labour as that of writing *a Treatiſe* or *a Poem*, was taken as a ſure mark of Underſtanding and Good Senſe. The Task was painful: But, it ſeems, 'twas honorable. How the Caſe happen'd, in proceſs of time, to be ſo much revers'd, is hard to ſay. The primitive Authors perhaps being few in number, and highly reſpected for their Art, fell under the weight of *Envy*. Being ſenſible of

their Misfortune in this respect, and being excited, as 'tis probable, by the Example of some popular Genius; they quitted their regular Schemes and accurate Forms of Workmanship, in favour of those *Wits* who could not possibly be receiv'd as AUTHORS upon such difficult Terms. 'Twas necessary, it seems, that *the Bottom* of Wit shou'd be enlarg'd. 'Twas advisable that more Hands shou'd be taken into the Work And nothing cou'd better serve this popular purpose, than the way of MISCELLANY, or *common* ESSAY; in which the most confus'd Head, if fraught with a little Invention, and provided with *Common-place-Book* Learning, might exert it-self to as much advantage, as the most orderly and well-settled Judgment.

To explain the better how this Revolution in Letters has been effected, it may not perhaps be indecent, shou'd we offer to compare our Writing-Artists, to the *Manufacturers* in *Stuff* or *Silk*. For among these 'tis esteem'd a principal piece of Skill, to frame a Pattern, or Plan of Workmanship, in which the several Colours are agreeably dispos'd; with such proportionable Adjustment of the various Figures and Devices, as may, in the whole, create a kind of *Harmony* to the Eye. According to this Method, each *Piece* must be, in reality, *an Original*. For

to

to copy what has gone before, can be of no uſe. The Fraud wou'd eaſily be perceiv'd. On the other ſide, to work *originally*, and in a manner *create* each time anew, muſt be a matter of preſſing weight, and fitted to the Strength and Capacity of none beſides the choiceſt Workmen.

A MANNER therefore is invented to confound this Simplicity and Conformity of Deſign. *Patch-work* is ſubſtituted. *Cuttings* and *Shreds* of Learning, with various *Fragments*, and *Points* of Wit, are drawn together, and tack'd in any fantaſtick form. If they chance to caſt a *Luſter*, and ſpread a ſort of ſprightly *Glare*; the MISCELLANY is approv'd, and the *complex* Form and Texture of the Work admir'd. The EYE, which before was to be won by Regularity, and had kept true to Meaſure and ſtrict Proportion, is by this means pleaſingly drawn aſide, to commit a kind of *Debauch*, and amuſe it-ſelf in gaudy Colours, and disfigur'd Shapes of things. Cuſtom, in the mean while, has not only tolerated this Licentiouſneſs, but render'd it even commendable, and brought it into the higheſt repute. The *Wild* and *Whimſical*, under the name of the *Odd* and *Pretty*, ſucceed in the room of the *Graceful* and the *Beautiful*. Juſtneſs and Accuracy of Thought are ſet aſide, as too conſtraining, and of too painful an

aſpect to be endur'd in the agreeable and more eaſy Commerce of *Gallantry*, and modern *Wit*.

NOW ſince it has been thought convenient, in theſe latter Ages, to diſtinguiſh the Provinces of WIT and WISDOM, and ſet apart *the agreeable* from *the uſeful*; 'tis evident there cou'd be nothing devis'd more ſuitable to the diſtinct and ſeparate Intereſt of the former of theſe Provinces, than this *complex* manner of Performance which we call MISCELLANY. For whatever is *capricious* and *odd*, is ſure to create *Diverſion*, to thoſe who look no further. And where there is nothing like *Nature*, there is no room for the troubleſom part of *Thought* or *Contemplation*. 'Tis the Perfection of certain *Groteſque*-Painters, to keep as far from Nature as poſſible. To find *a Likeneſs* in their Works, is to find the greateſt Fault imaginable. A natural *Connexion* is a Stur. A *Coherence*, a *Deſign*, a *Meaning*, is againſt their purpoſe, and deſtroys the very Spirit and Genius of their Workmanſhip.

I REMEMBER formerly when I was a Spectator in the *French* Theater, I found it the Cuſtom, at the end of every grave and ſolemn *Tragedy*, to introduce a comick *Farce*, or MISCELLANY, which they call'd *the little Piece*. We have indeed

a Method ſtill more extraordinary upon our own Stage. For we think it agreeable and juſt, to mix the *Little Piece* or *Farce* with the main Plot or Fable, thro' every Act. This perhaps may be the rather choſen, becauſe our Tragedy is ſo much *deeper* and *bloodier* than that of the *French*, and therefore needs more immediate Refreſhment from the elegant way of *Drollery*, and *Burleſque-wit*; which being thus cloſely interwoven with its oppoſite, makes that moſt accompliſh'd kind of *theatrical* MISCELLANY, call'd by our Poets *a Tragi-comedy*.

I COU'D go further perhaps, and demonſtrate from the Writings of many of our grave *Divines*, the Speeches of our *Senators*, and other principal Models of our national Erudition, "That the MISCELLANEOUS *Manner* is at preſent in "the higheſt eſteem" But ſince my chief Intention in the following Sheets is to deſcant courſorily upon ſome late Pieces of a *Britiſh* Author; I will preſume, That what I have ſaid already on this Head is ſufficient; and That it will not be judg'd improper or abſurd in me, as I proceed, to take advantage of this *miſcellaneous Taſte* which now evidently prevails. According to this Method, whilſt I ſerve as *Critick* or *Interpreter* to this new Writer, I may the better correct his Flegm, and give him

more of the fashionable Air and Manner of the World; especially in what relates to the Subject and Manner of his two *last* Pieces, which are contain'd in his second Volume. For these being of the more regular and formal kind, may easily be oppressive to the airy Reader; and may therefore with the same assurance as *Tragedy* claim the necessary Relief of the *little Piece* or *Farce* above-mention'd.

NOR ought the Title of a MISCELLANEOUS *Writer* to be deny'd me, on the account that I have grounded my *Miscellanys* upon a certain Set of Treatises already publish'd. *Grounds* and *Foundations* are of no moment in a kind of Work, which, according to modern Establishment, has properly neither *Top* nor *Bottom*, *Beginning* nor *End*. Besides, that I shall no-way confine my self to the precise Contents of these Treatises; but, like my Fellow-*Miscellanarians*, shall take occasion to vary often from my propos'd Subject, and make what *Deviations* or *Excursions* I shall think fit, as I proceed in my *random* ESSAYS.

CHAP.

CHAP. II.

Of Controversial *Writings*: *Answers*: *Replys*.----Polemick *Divinity*; *or the* Writing *Church-Militant*.---- Philosophers, *and Bear Garden*.---- Authors *pair'd and match'd*.---- *The Match-makers*.----*Foot-Ball*. ----*A* Diologue *between our Author and his Bookseller*.

AMONG the many Improvements daily made in the Art of Writing, there is none perhaps which can be said to have attain'd a greater Height than that of *Controversy*, or the Method of *Answer* and *Refutation*. 'Tis true indeed, that antiently the Wits of Men were for the most part taken up in other Employment. If Authors writ *ill*, they were despis'd: If *well*, they were by some Party or other espous'd. For *Partys* there wou'd necessarily be, and *Sects* of every kind, in Learning and Philosophy. Every one sided with whom he lik'd; and having the liberty of hearing *each* side speak for it self, stood in no need of express *Warning* against pretended Sophistry, or dangerous Reasoning. Particular

ticular *Anſwers* to ſingle Treatiſes, were thought to be of little uſe. And it was eſteem'd no Compliment to a Reader, to help him ſo carefully in the Judgment of every Piece which came abroad. Whatever *Sects* there were in thoſe days, the Zeal of *Party*-cauſes ran not ſo high as to give the Reader a Taſte of thoſe *perſonal* Reproaches, which might paſs in a Debate between the different *Party-men*.

THUS Matters ſtood of old; when as yet the Method of writing *Controverſy* was not rais'd into an *Art*, nor the Feuds of contending Authors become the chief Amuſement of the learned World. But we have at preſent ſo high a Reliſh of this kind, that the Writings of the Learned are never truly guſtful till they are come to what we may properly enough call *their due Ripeneſs*, and have begot a *Fray*. When the *Anſwer* and *Reply* is once form'd our Curioſity is excited: We begin then, for the firſt time, to whet our Attention, and apply our Ear.

FOR example: Let a zealous *Divine* and a flaming Champion of our Faith, when inclin'd to ſhew himſelf in Print, make choice of ſome tremendous *Myſtery* of Religion, oppos'd heretofore by ſome damnable *Hereſiarch*, whom having vehemently refuted, he turns himſelf towards the

the orthodox Opinion, and ſupports the true Belief, with the higheſt Eloquence and profoundeſt Erudition; he ſhall, notwithſtanding this, remain perhaps in deep Obſcurity, to the great affliction of his Bookſeller, and the regret of all who bear a juſt Veneration for *Church-hiſtory*, and the antient Purity of the *Chriſtian* Faith. But let it ſo happen that in this Proſecution of his deceas'd Adverſary, our *Doctor* raiſes up ſome *living Antagoniſt*; who, on the ſame foot of Orthodoxy with himſelf, pretends to arraign his Expoſitions, and refute the Refuter upon every Article he has advanc'd; from this moment the Writing gathers Life, the Publick liſtens, the Bookſeller takes heart; and when Iſſue is well join'd, the Repartees grown ſmart, and the Contention vigorous between the learned Partys, *a Ring* is made, and *Readers* gather in abundance. Every one *takes party*, and encourages his *own* Side. " This ſhall be " my Champion!——This Man for my " Money!——Well hit, on our ſide!—— " Again, a good Stroke!——There he " was even with him!——Have at him " the next Bout!"——Excellent Sport! And when the *Combatants* are for a-while drawn off, and each retir'd with his own Companions; What *Praiſes*, and *Congratulations*! What *Applauſes* of the ſuppos'd *Victor*! And how honourably is he ſaluted

by

by his Favourers, and complimented even to the disturbance of his Modesty!
" Nay, But Gentlemen!---Good Gentlemen! Do you really think thus?---
" Are you sincere with me!---Have I
" treated my Adversary as he deserves?
" Never was Man so maul'd. Why you
" have kill'd him downright. O,
" Sirs! you flatter me. He can never rise more. Think ye so indeed? Or if he shou'd; 'twou'd
" be a Pleasure to see how you wou'd handle him."

THESE are the Triumphs. This is what sets *sharp*: This gives the Author his *Edge*, and excites the Reader's Attention; when the Trumpets are thus sounded to the Croud, and a kind of *Amphitheatrical* Entertainment exhibited to the Multitude, by these *Gladiatorian* Pen-men.

THE Author of the preceding Treatises being by profession a nice *Inspector* into *the Ridicule* of Things, must in all probability have rais'd to himself some such Views as these, which hinder'd him from engaging in the way of *Controversy*. For when, by accident, the * First of these Treatises (*a private Letter*, and in the Writer's Esteem, little worthy of the Pub-

* *Viz.* The Letter concerning ENTHUSIASM.

Publick's notice) came to be read abroad in Copys, and afterwards in Print, the ſmarteſt *Anſwers* which came out againſt it, cou'd not, it ſeems, move our Author to form any *Reply*. All he was heard to ſay in return, was, "That he thought whoever had taken upon him to publiſh a "Book in anſwer to that caſual Piece, had "certainly made either a very high Compliment to the Author, or a very ill one "to the Publick."

IT muſt be own'd, that when a Writer of any kind is ſo conſiderable as to deſerve the Labour and Pains of ſome ſhreud Heads to refute him in publick, he may, in the quality of *an Author*, be juſtly congratulated on that occaſion. 'Tis ſuppos'd neceſſarily that he muſt have writ with ſome kind of Ability or Wit. But if his *original* Performance be in truth no better than ordinary; his *Anſwerer's* Task muſt certainly be very mean. He muſt be very indifferently imploy'd, who wou'd take upon him to anſwer Nonſenſe in form, ridicule what is of it-ſelf *a Jeſt*, and put it upon the World to read *a ſecond Book* for the ſake of the Impertinencys of *a former*.

TAKING it, however, for granted "That a ſorry Treatiſe may be the foun"dation of a conſiderable Anſwer;

Reply ſtill muſt certainly be ridiculous, which-ever way we take it. For either the Author, in his original Peice, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himſelf? What has the Publick to do with his private Quarrels, or his Adverſary's Impertinence? Or ſuppoſing the World out of curioſity may delight to ſee *a Pedant* expos'd by a Man of better Wit, and *a Controverſy* thus unequally carry'd on between two ſuch oppoſite Partys; How long is this Diverſion likely to hold good? And what will become of theſe *polemick* Writings a few Years hence? What is already become of thoſe mighty *Controverſys*, with which ſome of the moſt eminent Authors amus'd the World within the memory of the youngeſt Scholar? An *original* Work or two may perhaps remain: But for the ſubſequent *Defences*, the *Anſwers*, *Rejoinders*, and *Replications*; they have been long ſince paying their attendance to the *Paſtry-cooks*. Mankind perhaps were heated at that time, when firſt thoſe Matters were debated: But they are now cool again. They laugh'd: They carry'd on the Humour: They blew the Coals: They teaz'd, and ſet on, maliciouſly, and to create themſelves diverſion. But, the *Jeſt* is now over. No-one ſo much as inquires Where the *Wit* was; or Where poſſibly the *Sting* ſhou'd lie of thoſe notable

notable Reflections and ſatirical Hints, which were once found ſo pungent, and gave the Reapers ſuch high Delight.---- Notable *Philoſophers* and *Divines*, who can be contented to make ſport, and write in learned *Billinſgate*, to divert the Coffee-houſe, and entertain the Aſſemblys at Bookſellers Shops, or the more airy Stalls of inferior Book-retailers!

IT muſt be allow'd, That in this reſpect, *controverſial Writing* is not ſo wholly unprofitable; and that for *Book*-merchants, of whatever Kind or Degree, they undoubtedly recieve no ſmall Advantage from a right Improvement of *a learned Scuffle*. Nothing revives 'em more, or makes a quicker Trade, than a *Pair* of ſubſtantial *Divines* or grave *Philoſophers*, well match'd, and ſoundly back'd; till by long worrying one another, they are grown out of breath, and have almoſt loſt their Force of Biting.---- "So have I known a crafty "*Glazier*, in time of Froſt, procure a *Foot-*"*ball*, to draw into the Street the emulous "Chiefs of the robuſt Youth. The tumid "Bladder bounds at every Kick, burſts the "withſtanding *Caſements*, the *Chaſſys*, *Lan-*"*terns*, and all the brittle vitrious *Ware*. "The Noiſe of Blows and Out-crys fills "the whole Neighbourhood; and Ruins "of Glaſs cover the ſtony Pavements; "till the bloated *battering Engine*, ſubdu'd

"by

" by force of Foot and Fiſt, and yielding " up its Breath at many a fatal Cranny, be- " comes lank and harmleſs, ſinks in its " Flight, and can no longer uphold the " Spirit of the contending Partys."

THIS our Author ſuppoſes to have been the occaſion of his being ſo often and zealouſly complimented by his *Amanuenſis* (for ſo he calls* his Bookſeller or Printer) on the Fame of his firſt Piece. The obliging Crafts-man has at times preſented him with many a handſom Book, ſet off with Titles of *Remarks*, *Reflections*, and the like, which as he aſſur'd him, were ANSWERS to his ſmall Treatiſe. " Here " Sir! (ſays he) you have a conſiderable " Hand has undertaken you!——This " Sir, is a *Reverend*----This a *Right Re-* " *verend*-----This a *noted* Author------ " Will you not reply, Sir?———O'my " word, Sir, the World is in expecta- " tion. Pity they ſhou'd be diſap- " pointed! A dozen Sheets, Sir, " wou'd be ſufficient.——You might diſ- " patch it preſently. Think you ſo? " I have my Paper ready———And a " good Letter.—Take my word for it—— " You ſhall ſee, Sir! Enough. But " hark ye (Mr. *A. a, a, a*) my worthy " *Engineer*, and Manager of the War of " Letters!

* VOL. I. *page*

"Letters! Ere you prepare your Artillery, or engage me in Acts of Hoſtility, "let me hear, I intreat you, Whether or "no my Adverſary be taken notice of. "--- ---Wait for his *Second* Edition. And "if by next Year, or a Year or two after, "it be known in good Company that "there is ſuch a Book in being, I ſhall "then perhaps think it time to conſider of "a *Reply*."

CHAP. III.

Of the Letter concerning Enthuſiaſm. ----*Foreign Criticks*.----*Of* Letters *in general*; *and of the* Epiſtolary *Style*.---*Addreſſes to great Men*.---- *Authors and Horſemanship*.---*The modern Amble*.---*Further Explanation of the* MISCELLANEOUS Manner.

AS reſolute as our Author may have ſhewn himſelf in refuſing to take notice of the ſmart Writings publiſh'd againſt him by certain *Zealots* of his *own* Country, he cou'd not, it ſeems, but out of curioſity obſerve what the *foreign* and more

more *impartial Criticks* might object to his ſmall Treatiſe, which he was ſurpriz'd to hear had been tranſlated into foreign Languages, ſoon after it had been publiſh'd here at home. The firſt Cenſure of this kind which came to our Author's ſight, was that of the PARIS * *Journal des Savans*. Conſidering how little favourable the Author of the Letter had ſhewn himſelf towards the *Romiſh* Church, and Policy of FRANCE, it muſt be own'd thoſe Journaliſts have treated him with ſufficient Candor: tho they fail'd not to take what Advantages they well cou'd againſt the Writing, and particularly arraign'd it for the want † of Order and Method.

THE Proteſtant Writers, ſuch as live in a free Country, and can deliver their Sentiments without Conſtraint, have certainly ‡ done our Author more Honour than he ever perſum'd to think he cou'd deſerve. His *Tranſlator* indeed, who had done him the previous Honour of introducing

* *Du 25 Mars, 1709.*

† *Ses penſées ne ſemblent occuper dans ſon Ouvrage, que la place que le hazard leur a donnée.* Ibid. pag. 181.

‡ (1.) Bibliotheque Choiſe, *année* 1709. *Tome. XIX. pag.* 427.

(2.) Hiſtoire des Ouvrages des Savans, *Mois d' Octobre, Novembre & Decembre*, 1708. pag. 514.

(3.) Nouvelles de la Republique des Lettres, *Mois de Mars*, 1710.

cing him to the Acquaintance of the foreign World, repreſents particularly, by the Turn given to the latter end of the Letter, that the Writer of it was, as to his Condition and Rank, little better than an inferior Dependent on the noble Lord to whom he had addreſs'd himſelf. And in reality the *Original* has ſo much of that air; that I wonder not, if what the Author left ambiguous, the Tranſlator has determin'd to the ſide of *Clientſhip* and *Dependency*.

BUT whatever may have been the Circumſtance or Character of our Author himſelf; that of his *great* Friend ought in juſtice to have been conſider'd by thoſe former Criticks above-mention'd. So much, at leaſt, ſhou'd have been taken notice of, that there was *a real* GREAT Man characteriz'd, and ſutable Meaſures of Addreſs and Style preſerv'd. But they who wou'd neither obſerve this, nor apprehend the Letter it-ſelf to be *real*, were inſufficient Criticks, and unqualify'd to judg of the Turn or Humour of a Piece, which they had never conſider'd in a proper light.

'TIS become indeed ſo common a Practice among Authors, to feign a Correſpondency, and give the Title of *a private Letter* to a Piece addreſs'd ſolely to the *Publick*, that it wou'd not be ſtrange to

ſee

ſee other *Journaliſts* and *Criticks*, as well as the Gentlemen of PARIS, paſs over ſuch Particularitys, as things of Form. This Prejudice however cou'd not miſguide a chief Critick of the Proteſtant ſide; when * mentioning this *Letter concerning Enthuſiaſm*, he ſpeaks of it as a real *Letter* (ſuch as in truth it was) not a preciſe and formal † TREATISE, deſign'd for *publick* View.

IT will be own'd ſurely, by thoſe who have learnt to judg of Elegancy and Wit by the help merely of modern Languages, That we cou'd have little Reliſh of the beſt *Letters* of a BALSAC or VOITURE, were we wholly ignorant of the *Characters* of the principal Perſons to whom thoſe *Letters* were actually written. But much leſs cou'd we find pleaſure in this reading, ſhou'd we take it into our heads, that both the Perſonages and Correſpondency it ſelf were merely fictitious. Let the beſt of TULLY's Epiſtles be read in ſuch a narrow View as this, and they will certainly

* *Ceux qui l'ont lu'e ont pû voir en général, que l'Auteur ne s'y eſt pas propoſé un certain plan pour traiter ſa matiere methodiquement; parceque c'eſt une* Lettre, & non *un Traité.* Bibliotheque Choiſie. Tom XIX. pag 428.

† If in this joint Edition, with other Works, *the Letter* be made to paſs under that general Name of *Treati'e*; 'tis the Bookſeller muſt account for it. For the Author's part, he conſiders it as no other than what it originally was.

tainly prove very inſipid. If a real BRUTUS, a real ATTICUS be not ſuppos'd, there will be no real CICERO. The elegant Writer will diſappear: as will the vaſt Labour and Art with which this eloquent *Roman* writ thoſe Letters to his illuſtrious Friends. There was no kind of Compoſition in which this great Author prided or pleas'd himſelf more than in this; where he endeavour'd to throw off the Mein of *the Philoſopher* and *Orator*, whilſt in effect he employ'd both his Rhetorick and Philoſophy with the greateſt Force. They who can read an *Epiſtle* or *Satir* of HORACE in ſomewhat better than a mere ſcholaſtick Reliſh, will comprehend that *the Concealment of Order* and *Method*, in this manner of Writing, makes the chief Beauty of the Work. They will own, that unleſs a Reader be in ſome meaſure appriz'd of the Characters of an AUGUSTUS, a MÆCENAS, a FLORUS, or a TREBATIUS, there will be little Reliſh in thoſe *Satirs* or *Epiſtles* addreſs'd in particular to the Courtiers, Miniſters, and Great Men of the Times. Even the SATIRICK, or MISCELLANEOUS *Manner* of the polite Antients, requir'd as much *Order* as the moſt regular Pieces. But the *Art* was to deſtroy every ſuch Token or Appearance, give an *extemporary* Air to what was writ, and make the *Effect* of Art be felt, without diſcover-

ing

ing the *Artifice*. There needs no further Explanation on this Head. Our Author himself has said enough in his * *Advice to an Author*, particularly where he treats of the *simple* Style, in contra-distinction to the *learned*, the *formal*, or *methodick*.

'Tis a different Case indeed, when the Title of *Epistle* is improperly given to such Works as were never writ in any other view than that of being made publick, or to serve as Exercises or Specimens of the Wit of their Composer. Such were those infinite Numbers of *Greek* and *Latin* Epistles, writ by the antient *Sophists*, *Grammarians*, or *Rhetoricians*; where we find the real Character of *the Epistle*, the genuine Style and Manners of the corresponding Partys sometimes imitated; but at other times not so much as aim'd at, nor any Measures of *historical Truth* preserv'd. Such perhaps we may esteem even the Letters of a † SENECA to his Friend LUCILIUS. Or supposing that philo-

* VOL. I. *pag.* 233, 257, 258.

† 'Tis not the *Person*, *Character*, or *Genius*, but the *Style* and *Manner* of this great Man, which we presume to censure. We acknowledg his noble Sentiments and worthy Actions. We own *the Patriot*, and *good Minister*: But we reject *the Writer*. He was the first of any Note or Worth who gave credit to that *false* Style and Manner here spoken of. He might, on this account, be call'd in reality *The Corrupter of* ROMAN *Eloquence*. This indeed cou'd not but naturally,

philoſophical Courtier had really ſuch a Correſpondency; and, at ſeveral times, had ſent ſo many fair Epiſtles, honeſtly ſign'd and ſeal'd, to his Country-friend at a

rally, and of it ſelf, become relax and Diſſolute, after ſuch a Relaxation and Diſſolution of Manners, conſequent to the Change of Government, and to the horrid Luxury & Effeminacy of the *Roman* Court, even before the time of a CLAUDIUS, or a NERO. There was no more poſſibility of making a Stand for Language, than for liberty. As the World now ſtood, the higheſt Glory which cou'd be attain'd by mortal Man, was to be Mitigator or Moderator of that univerſal Tyranny already eſtabliſh'd. To this I muſt add, That in every City, Principality, or ſmaller Nation, where *ſingle* WILL prevails, and Court-power, inſtead of Laws or Conſtitutions, guides the State, 'tis of the higheſt difficulty for the beſt Miniſter to procure a juſt, or even a tolerable Adminiſtration. Where ſuch a Miniſter is found, who can but moderately influence the petty Tyranny, he deſerves conſiderable Applauſe and Honour. But in the Caſe we have mention'd, where a univerſal Monarchy was actually eſtabliſh'd, and the Intereſt of a whole World concern'd; *He* ſurely muſt have been eſteem'd a Guardian-Angel, who, as *a prime Miniſter*, cou'd, for ſeveral Years, turn the very worſt of Courts, and worſt condition'd of all Princes, to the fatherly Care and juſt Government of Mankind. Such a *Miniſter* was SENECA under an AGRIPPINA and a NERO. And ſuch he was acknowledg'd by the antient and never-ſparing *Satiriſts*, who cou'd not forbear to celebrate, withal, his *Generoſity* and *Friendſhip* in a private Life:

Nemo petit modicis quæ mittebantur amicis
A SENECA; *quæ* PISO *bonus, quæ* COTTA *ſolebat*
Largiri: namque & titulis, & facibus olim
Major habebatur donandi Gloria.

Juvenal. Sat. V.

——— *Quis tam*
Perdius, ut dubitet SENECAM *præferre* NERONI?
Id. Sat. VIII.

This

a distance; it appears however by the Epistles themselves, in their proper *Order* (if they may be said to have any) that after a few Attempts at the beginning, the Author by degrees loses sight of his Correspondent, and takes the *World* in general for his Reader or Disciple. He falls into the random way of *Miscellaneous* Writing; says every-where great and noble Things, in and out of the way, accidentally as *Words* led him (for with these he plays perpetually;) with infinite Wit, but with little or no Coherence; without a Shape or Body to his Work; without a

This Remark is what I have been tempted to make by the way, on the *Character* of this *Roman* Author, more mistaken (if I am not very much so my-self) than any other so generally study'd. As for the *philosophick* Character or Function imputed to him, 'twas foreign, & no way proper or peculiar to one who never assum'd so much as that of *Sophist*, or *Pensionary-Teacher of Philosophy*. He was far wide of any such Order, or Profession. There is great difference between a Courtier who takes a Fancy for Philosophy, & a Philosopher who shou'd take a Fancy for a Court. Now SENECA was born *a Courtier*; being Son of a Court *Rhetor*, himself bred in the same manner, and taken into favour for his Wit and Genius, his admir'd Style and Eloquence; not for his Learning in the Books of Philosophy and the Antients. For this indeed was not very profound in him. In short, he was a Man of wonderful Wit, Fluency of Thought and Language, an *able Minister*, and *honest Courtier*. And what has been deliver'd down to his prejudice, is by the common Enemy of all the free and generous ROMANS, that apish shallow Historian, and Court-Flatterer, DION CASSIUS, of a low Age, when *Barbarism* (as may be easily seen in his own Work) came on apace, and the very Traces and Features of Virtue, Science and Knowledg, were wearing out of the World.

a real * *Beginning*, a *Middle*, or an *End*. Of *a hundred and twenty four* Epiſtles, you may, if you pleaſe, make *five Hundred*, or *half a Score*. A great-one, for inſtance, you may divide into *five* or *ſix*. A little-one you may tack to another; and that to another; and ſo on. The Unity of the Writing will be the ſame: The Life and Spirit full as well preſerv'd. 'Tis not only *whole Letters* or *Pages* you may change and manage thus at pleaſure: Every *Period*, every *Sentence* almoſt, is independent; and may be taken aſunder, tranſpos'd, poſtpon'd, anticipated, or ſet in any new Order, as you fancy.

THIS is the Manner of Writing ſo much admir'd and imitated in our Age, that we have ſcarce the Idea of any other Model. We know little, indeed, of the Difference between one *Model* or *Character* of writing and another. All runs to the ſame Tune, and beats exactly one and the ſame Meaſure. Nothing, one wou'd think, cou'd be more tedious than this uniform *Pace*. The common *Amble* of *Canterbury* is not, I am perſuaded, more tireſom to a good Rider, than this *ſee-ſaw* of ESSAY-*Writers* is to an able Reader. The

* *Infra*, p. 259, 260. in the Notes. And VOL. I. p. 146.

juſt Compoſer of a legitimate Piece is like an able Traveller, who exactly meaſures his Journey, conſiders his Ground, premeditates his Stages, and Intervals of Relaxation and Intention, to the very Concluſion of his Undertaking, that he happily arrives where he firſt propos'd when he ſet out. He is not preſently *upon the Spur*, or in his full *Career*; but walks his Steed *leiſurely* out of his Stable, ſettles himſelf in his Stirrups, and when fair Road and Seaſon offer, puts on perhaps to *a round Trot*; thence into *a Gallop*, and after a while *takes up*. As Down, or Meadow, or ſhady Lane preſent themſelves, he accordingly ſutes his Pace, favours his Palfry; and is ſure not to bring him puffing, and in a heat, into his laſt Inn. But the *Poſt*-way is become highly faſhionable with modern Authors. The very ſame ſtroke ſets you out, and brings you in. Nothing ſtays, or interrupts. Hill or Valley; rough or ſmooth; thick or thin: No Difference; no Variation. When *an Author* ſits down to write, he knows no other Buſineſs he has, than to be *witty*, and take care that his Periods be well turn'd, or (as they commonly ſay) *run ſmooth*. In this manner, he doubts not to gain the Character of *bright*. When he has writ as many Pages as he likes, or as his Run of Fancy wou'd permit; he then perhaps conſiders what *Name* he

he had beſt give to his new Writing: whether he ſhou'd call it *Letter*, *Eſſay*, *Miſcellany*, or ought elſe. The Bookſeller perhaps is to determine this at laſt, when all, beſides the Preface, Epiſtle Dedicatory, and Title-page, is diſpatch'd.

——Incertus Scamnum, faceretne Priapum.
Deus inde Ego!
Horat. Sat. 8 Lib. 1.

MISCELLANY II

CHAP. I.

Review of * ENTHUSIASM.----*Its Defence, Praise*:-----*Use in Business as well as Pleasure*:-----*Operation by Fear. Love.*---*Modifications of* Enthusiasm: *Magnanimity*; *Heroick Virtue*; *Honour*; *Publick Zeal*; *Religion*; *Superstition*; *Persecution*; *Martyrdom*.--------*Energy of the extatick Devotion in the Tender Sex.*——*Account of antient Priesthood.*——*Religious War.*——*Reference to a succeeding Chapter.*

WHETHER in fact there be any real *Enchantment*, any Influence of *Stars*, any Power of *Dæmons* or of foreign Natures over our own Minds, is thought questionable by many. Some there are who assert the

* Negative,

Negative, and endeavour to ſolve the Appearances of this kind by the natural Operation of our Paſſions, and the common Courſe of outward Things. For my own part, I cannot but at this preſent apprehend a kind of *Enchantment* or *Magick* in that which we call ENTHUSIASM; ſince I find, that having touch'd ſlightly on this Subject, I cannot ſo eaſily part with it at pleaſure.

AFTER having made ſome curſory Reflections on our Author's * *Letter*, I thought I might have ſufficiently acquitted my-ſelf on this head; till paſſing to his next Treatiſe, I found my-ſelf ſtill further ingag'd. I perceiv'd plainly that I had as yet ſcarce enter'd into our Author's *Humour*, or felt any thing of that *Paſſion*, which, as he informs us, is ſo eaſily communicable and naturally engaging. But what I had paſs'd over in my firſt Reflections, I found naturally r ſing in me, upon ſecond thoughts. So that by experience I prov'd it true what our Author ſays †, "That we all of us know ſome-"thing of this Principle." And now that I find I have in reality ſo much of it imparted to me, I may with better reaſon be

* *Viz.* Letter concerning ENTHUSIASM. above. VOL. I. Treatiſe I.

† VOL. I. *pag.* 54.

pardon'd, if, after our Author's example, I am led to write on such Subjects as these, with Caution, at different *Reprises*; and not singly, *in one Breath*.

I HAVE heard indeed that the very reading of Treatises and Accounts of *Melancholy*, has been apt to generate that Passion in the over-diligent and attentive Reader. And this perhaps may have been the reason, why our Author himself (as he seems to intimate towards the Conclusion of his first * *Letter*) car'd not in reality to grapple closely with his Subject, or give us, at once, the precise Definition of ENTHUSIASM. This however we may, with our Author, presume to infer, from the coolest of all Studys, even from *Criticism* it-self (of which we have been lately treating) † "That there is a Power in "Numbers, Harmony, Proportion, and "Beauty of every kind, which naturally "captivates the Heart, and raises the Ima"gination to an Opinion or Conceit of "something *majestick* and *divine*."

WHATEVER this Subject may be *in it-self*; we cannot help being transported with the thought of it. It inspires us with something more than ordinary, and raises

* *Viz.* Treatise I. (*Letter of* ENTHUSIASM) VOL. I *pag.* 55 *lin.* 7.

† VOL. II. *p.* 75, 105, 400, *&c.*

raiſes us above our-ſelves. Without this Imagination or Conceit, *the World* wou'd be but a dull Circumſtance, and *Life* a ſorry Paſs-time. Scarce cou'd we be ſaid *to live*. The animal Functions might in their courſe be carry'd on; but nothing further ſought for, or regarded. The gallant Sentiments, the elegant Fancys, the *Belle-paſſions*, which have, all of them, this BEAUTY in view, wou'd be ſet aſide, and leave us probably no other Employment than that of ſatisfying our coarſeſt Appetites at the cheapeſt rate; in order to the attainment of a ſupine ſtate of Indolence and Inactivity.

SLENDER wou'd be the Enjoyments of *the Lover*, the *ambitious Man*, the *Warrior*, or the *Virtuoſo*, (as our Author has * elſewhere intimated) if in the Beautys which they admire, and paſſionately purſue, there were no reference or regard to any higher *Majeſty* or *Grandure*, than what ſimply reſults from the particular Objects of their purſuit. I know not, in reality, what we ſhou'd do to find a ſeaſoning to moſt of our Pleaſures in Life, were it not for the Taſte or Reliſh, which is owing to this particular Paſſion, and the Conceit or Imagination which ſupports it. Without this, we cou'd not ſo much as

* VOL. II. *pag.* 400.

admire a *Poem*, or a *Picture*; a *Garden*, or a *Palace*; a charming *Shape*, or a *fair Face*. LOVE it-ſelf wou'd appear the loweſt thing in Nature, when thus anticipated, and treated according to the *Anti-enthuſiaſtick* Poet's method:

* *Et jacere Humorem collectum in corpora quæque.*

HOW *Heroiſm* or *Magnanimity* muſt, ſtand in this Hypotheſis, is eaſy to imagine. The MUSES themſelves muſt make a very indifferent figure in this philoſophical Draught. Even the Prince of † Poets wou'd prove a moſt inſipid Writer, if he were thus reduc'd. Nor cou'd there, according to this Scheme, be yet a place of Honour left even for our ‡ *Latin* Poet, the great Diſciple of this un-polite Philoſophy, who dares with ſo little Equity employ the MUSES Art in favour of ſuch a Syſtem. But in ſpite of his Philoſophy, he everywhere gives way to *Admiration*, and *rapturous Views* of NATURE. He is tranſported with the ſeveral Beautys of the WORLD, even whilſt he arraigns the Order of it, and deſtroys the Principle of *Beauty*,

* Lucret. *lib.* 4.

† Οὐδὲν μέρος Ὁμήρῳ ἄθυον, οὐδὲ δυνάστης ἄπορον, οὐδὲ ἀρχῆς ἔρημον, ἀλλὰ πάντα μεστὰ θείων ὀνομάτων καὶ θείων λόγων, καὶ θείας τέχνης. Maximus Tyr. *Diſſert.* 16.

‡ *Viz.* LUCRETIUS. As above, VOL. I. *p.* 52.

Beauty, from whence in antient Languages the * WORLD it-ſelf was nam'd.

THIS is what our Author advances; when in behalf of ENTHUSIASM he quotes its formal Enemys, and ſhews That they are as capable of it as its greateſt Confeſſors and Aſſertors. So far is he from degrading *Enthuſiaſm*, or diſclaiming it in himſelf; that he looks on this Paſſion, ſimply conſider'd, as the moſt *natural*, and its Object as the *juſteſt* in the World. Even VIRTUE it-ſelf he takes to be no other than a noble *Enthuſiaſm* juſtly directed, and regulated by that high Standard which he ſuppoſes in the Nature of Things.

HE ſeems to aſſert, † "That there are "certain moral *Species* or *Appearances* ſo "ſtriking, and of ſuch force over our Na-"tures, that when they preſent themſelves, "they bear down all contrary Opinion or "Conceit, all oppoſite Paſſion, Senſation, "or mere bodily Affection." Of this kind he makes VIRTUE it-ſelf to be the chief: ſince of all Views or Contemplations, this, in his account, is the moſt na-

 turally

* Κόσμος, *Mundus*. From whence that Expoſtulation: Ἐν σοὶ μετὰ τῆς Κόσμος ὑφίσασθαι δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; M. Antonin. And that other Alluſion to the ſame word, Κόσμον δ' ἐτύμως τὸ Σύμπαν, ἀλλ' οὐκ Ἀκοσμίαν ὠνόμασαις ἄν. Below, *pag.* 264. in the Notes.

† VOL. I. *pag.* 138, 139, &c VOL. II. *pag.* 100, 104, 5, 6.

turally and ſtrongly affecting. The exalted part of *Love* is only borrow'd hence. That of pure *Friendſhip* is its immediate Self. He who yields his Life a Sacrifice to his Prince or Country; the Lover who for his Paramour performs as much; the heroick, the amorous, the religious *Martyrs*, who draw their Views, whether viſionary or real, from this *Pattern* and *Exemplar* of DIVINITY: all theſe, according to our Author's Sentiment, are alike actuated by this Paſſion, and prove themſelves in effect ſo many different *Enthuſiaſts*.

NOR is thorow *Honeſty*, in his Hypotheſis, any other than this Zeal, or Paſſion, moving ſtrongly upon the *Species* or *View* of the DECORUM, and SUBLIME of Actions. Others may purſue * different Forms, and fix their Eye on different Species (as all Men do on one or other:) The real *honeſt Man*, however plain or ſimple he appears, has that higheſt Species, † *Honeſty* it-ſelf, in view; and inſtead of *outward* Forms or Symmetrys, is ſtruck with that of *inward* Character, the Harmony and Numbers of the Heart, and Beauty of the Affections, which form the Manners and Conduct of a truly *ſocial* Life.

'TIS

* VOL. II. *pag.* 429, 430.

† *The* Honeſtum, Pulchrum, τὸ Καλὸν, Πρέπον, *Infra*, pag. 182, &c.

'TIS indeed peculiar to the Genius of that cool Philoſophy * above deſcrib'd; that as it denies the Order or Harmony of Things in general, ſo by a juſt Conſequence and Truth of Reaſoning, it rejects the Habit of admiring or being charm'd with whatever is call'd *Beautiful* in particular. According to the Regimen preſcrib'd by this Philoſophy, it muſt be acknowledg'd that the Evils of *Love*, *Ambition*, *Vanity*, *Luxury*, with other Diſturbances deriv'd form the florid, high, and elegant Ideas of Things, muſt in appearance be ſet in a fair way of being radically cur'd.

IT need not be thought ſurprizing, that *Religion* it-ſelf ſhou'd in the account of theſe Philoſophers be reckon'd among thoſe Vices and Diſturbances, which it concerns us after this manner to extirpate. If the Idea of *Majeſty* and *Beauty* in other inferior Subjects be in reality diſtracting; it muſt chiefly prove ſo, in that *principal Subject*, the Baſis and Foundation of this Conceit. Now if *the Subject* it-ſelf be not *in Nature*, neither the Idea nor the Paſſion grounded on it can be properly eſteem'd *natural*: And thus all *Admiration* ceaſes; and ENTHUSIASM is at an end. But

* *Supra*, pag. 32. And VOL. I. *pag.* 48, 49, 117, &c.

if there be *naturally* such a Passion; 'tis evident that RELIGION it-self is of the kind, and must be therefore *natural* to Man.

WE can admire nothing profoundly, without a certain religious Veneration. And because this borders so much on *Fear*, and raises a certain Tremor or Horror of like appearance; 'tis easy to give that Turn to the Affection, and represent all ENTHUSIASM and *religious Extasy* as the Product or mere Effect of FEAR:

Primus in orbe Deos fecit Timor.

But the original Passion, as appears plainly, is of another kind, and in effect is so confess'd by those who are the greatest Opposers of Religion, and who, as our Author observes, have shewn themselves sufficiently convinc'd, " * That altho these " Ideas of *Divinity* and *Beauty* were vain; " they were yet in a manner innate, or " such as Men were really born to, and " cou'd hardly by any means avoid."

NOW as all Affections have their Excess, and require Judgment and Discretion to moderate and govern them; so this high and noble Affection, which raises Man

* Letter of ENTHUSIASM, VOL. I, *pag.* 49.

Action, and is his Guide in Buſi-
ness as Pleaſure, requires a ſteddy
ſtrict Hand over it. All *Mora-*
lists of any Name, have recog-
nis'd the Paſſion; tho among theſe the
beſt have preſcrib'd Reſtraint, preſs'd
Moderation, and to all TYRO's in Philo-
ſophy forbid the forward Uſe of Admira-
tion, Rapture, or Extaſy, even in the Sub-
jects they eſteem'd the higheſt, and moſt
divine. They knew very well that the
firſt Motion, Appetite, and Ardour of the
Youth in general towards * Philoſophy and
Knowledg, depended chiefly on this Turn
of Temper: Yet were they well appriz'd,
withal, That in the Progreſs of this Study,
as well as in the affairs of Life, the flo-
rid Ideas and exalted Fancys of this kind
became the Fuel of many incendiary Paſ-
ſions; and that, in religious Concerns par-
ticularly, the Habit of Admiration and
contemplative Delight, wou'd, by over-
Indulgence, too eaſily mount into high
Fanaticiſm, or degenerate into abject *Su-*
perſtition.

UPON the whole therefore, according
to our Author, ENTHUSIASM is, in it-
ſelf, a very natural *honeſt* Paſſion; and has

* So *The Stagirite*: Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν. Metaph. Lib. 1. Cap. 2. See below, *pag.* 202, 203. in the Notes.

properly nothing for its Object [illegible] is* *Good* and *Honest*. 'Tis apt [illegible] confesses, to run astray. And [illegible] example we know, perhaps yet [illegible] by any antient, that, in Religion, the [illegible] THUSIASM which works *by Love*, is [illegible] ject to many strange Irregularitys; an[illegible] that which works *by Fear*, to many monstrous and horrible Superstitions. *Mysticks* and *Fanaticks* are known to abound as well in our *Reform'd*, as in the *Romish* Churches. The pretended Floods of Grace pour'd into the Bosoms of the *Quietists*, *Pietists*, and those who favour the extatick way of Devotion, raise such Transports as by their own Proselytes are confess'd to have something strangely agreeable, and in common with what ordinary Lovers are us'd to feel. And it has been remark'd by many, That the *Female* Saints have been the greatest Improvers of this *soft* part of Religion. What truth there may be in the related Operations of this pretended Grace and *amorous* Zeal, or in the Accounts of what has usually past between the *Saints* of each Sex, in these devout Extasys, I shall leave the Reader to examine: supposing he will find credible Accounts, sufficient to convince him of the dangerous progress of ENTHUSIASM in this amorous *Lineage*.

THERE

* Τὸ καλὸν καὶ ἀγαθὸν.

THERE are many *Branches* indeed more vulgar, as that of FEAR, MELANCHOLY, CONSTERNATION, SUSPICION, DESPAIR. And when the Paſſion turns more towards *the aſtoniſhing* and *frightful*, than *the amiable* and *delightful* ſide, it creates rather what we call SUPERSTITION than ENTHUSIASM. I muſt confeſs withal, that what we commonly ſtyle *Zeal* in matters of Religion, is ſeldom without a mixture of both theſe Extravagancys. The extatick Motions of *Love* and *Admiration*, are ſeldom un-accompany'd with the *Horrors* and *Conſternations* of a lower ſort of Devotion. Theſe Paroxyſms of Zeal are in reality as the hot and cold Fits of an Ague, and depend on the different and occaſional *Views* or *Aſpects* of the DIVINITY; according as the Worſhipper is † guided from without, or affected from within, by his particular Conſtitution. Seldom are thoſe *Aſpects* ſo determinate and fix'd, as to excite conſtantly one and the ſame Spirit of Devotion. In Religions therefore, which hold moſt of *Love*, there is generally room left for *Terrors* of the deepeſt kind. Nor is there any Religion ſo diabolical, as, in its repreſentation of DIVINITY, to leave no room for *Admiration* and *Eſteem*. Whatever *Perſonage* or *Spectre*,

† *Infra*, pag. 130.

Spectre of DIVINITY is worship'd; a certain *Esteem* and *Love* is generally affected by his Worshippers. Or if, in the Devotion paid him, there be in truth no real or absolute *Esteem*; there is however a certain astonishing *Delight* or *Ravishment* excited.

THIS Passion is experienc'd, in common, by every Worshipper of the *Zealot*-kind. The Motion when un-guided, and left wholly to it-self, is in its nature turbulent and incentive. It disjoints the natural Frame, and relaxes the ordinary Tone or Tenor of the Mind. In this Disposition the Reins are let loose to all Passion which arises: And *the Mind*, as far as it is able to act or think in such a state, approves the Riot, and justifies the wild *Effects*, by the suppos'd Sacredness of *the Cause*. Every Dream and Frenzy is made INSPIRATION; every Affection, ZEAL. And in this Persuasion the *Zealots*, no longer self-govern'd, but set adrift to the wide Sea of Passion, can in one and the same Spirit of Devotion, exert the opposite Passions of *Love* and *Hatred*; *unite* affectionately, and *abhor* furiously; curse, bless, sing, mourn, exult, tremble, caress, assassinate, *inflict* and *suffer* † MARTYRDOM, with

a

† A Passage of History comes to my mind, as it is cited by an eminent *Divine* of our own Church, with regard to that

a thousand other the most vehement Efforts of variable and contrary Affections.

THE common *Heathen* Religion, especially in its latter Age, when adorn'd with the most beautiful Temples, and render'd more illustrious by the Munificence of the ROMAN Senate and succeeding Emperors, ran wholly into Pomp, and was supported chiefly by that sort of ENTHUSIASM, which is rais'd from the * external Objects of *Grandure*, *Majesty*, and what we call *August*. On the other side, the EGYPTIAN or SYRIAN Religious, which lay more in *Mystery* and *conceal'd Rites*; having less Dependence on the Magistrate, and less of that *Decorum* of Art, Polite-

that *Spirit of* MARTYRDOM which furnishes, it seems, such solid Matter for the Opinion & Faith of many Zealots. The *Story*, in the words of our *Divine*, & with his own Reflections on it, is as follows: „ Two *Franciscans* offer'd „ themselves to the Fire to prove *Savanorola* to be a Here„ tick: But a certain *Jacobine* offer'd himself to the Fire to „ prove that *Savanorola* had true Revelations, and was no „ Heretick. In the mean time *Savanorola* preach'd; but „ made no such confident Offer, nor durst he venture at that „ new kind of Fire-Ordeal. And put Case, all *four* had „ pass'd thro' the Fire, and died in the flames; What wou'd „ that have prov'd? Had he been a Heretick, or no Here„ tick, the more, or the less, for the Confidence of these „ zealous Idiots? If we mark it, a great many Arguments „ whereon many *Sects* rely, are no better Probation than „ this comes to." Bishop *Taylor* in his dedicatory Discourse before his *Liberty of Prophesying*. See *Letter of Enthusiasm*, VOL. I. *pag.* 26, &c.

* *Infra*, p 90, 91.

Politeneſs, and Magnificence, ran into a more *puſillanimous*, *frivolous*, and *mean* kind of SUPERSTITION; "The Obſervation of Days, the Forbearance of "Meats, and the Contention about Traditions, Seniority of Laws, and * Priority "of *Godships*."

——*Summus utrinque*
Inde furor Vulgo, quod Numina Vicinorum
Odit uterque locus, quum ſolos credat habendos
Eſſe Deos, quos ipſe colit.——

HISTORY, withal, informs us of a certain Eſtabliſhment in EGYPT which was very extraordinary, and muſt needs have had a very uncommon effect; no way advantageous to that Nation in particular, or to the general Society of Mankind. We know very well that nothing is more injurious to the *Police*, or municipal Conſtitution of any City or Colony, than the forcing of a particular Trade. Nothing more dangerous than the over-peopling any Manufacture, or multiplying the *Traders*, or *Dealers*, of whatever Vocation, beyond their natural Proportion, and the publick *Demand*. Now it happen'd of old, in this Mother-Land of Superſtition, That

* Juvenal. *Sat.* 15. ver. 35. See VOL. II. p. 387, 388.

that † the Sons of certain Artists were by Law oblig'd always to follow the same Calling with their Fathers. Thus the Son of *a Priest* was always *a Priest by Birth*, as was the whole Lineage after him, without interruption. Nor was it a Custom with this Nation, as with others, to have only ‡ *one* single Priest or Priestess to a Temple: but as the Number of Gods and Temples was infinite, so was that of the Priests.

† Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένεα. Καὶ τούτων, οἱ μὲν, Ἱρέες, οἱ δὲ, Μάχιμοι κεκλέαται· —— Οὐδὲ τούτοισι ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίην, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μοῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενοι. Herodot. l. 2. §. 164.
Ἰρᾶται δὲ οὐκ εἷς ἑκάστου τῶν Θεῶν, ἀλλὰ πολλοὶ -- ἐπεὰν δὲ τις ἀποθάνη, τούτου ὁ παῖς ἀντικατίσταται. Ibid. §. 37.

‡ Τῆς δὲ χώρας ἁπάσης εἰς τρία μέρη διῃρημένης, &c. *Cum tota Regio in tres partes divisa sit, primam sibi portionem vendicat ordo Sacerdotum, magnâ apud indigenas auctoritate pollens, tum ob pietatem in Deos, tum quod multam ex eruditione Scientiam ejusmodi homines afferunt. Ex reditibus autem suis cuncta per Ægyptum sacrificia procurant, ministros alunt; & propriis commoditatibus ancillantur,* ταῖς ἰδίαις χρείαις χορηγοῦσιν. *Non enim (Ægyptii) existimant fas esse Deorum honores mutari, sed semper ab eisdem eodem ritu peragi; neque eos necessariorum copiâ destituti qui in commune omnibus consulunt. In universum namque de maximis rebus consulentes, indesinenter Regi præstò sunt, in nonnullis tanquam participes imperii, in aliis Reges, Duces & Magistri* (συνεργοὶ, εἰσηγηταὶ, διδάσκαλοί) *existentes. Ex Astrologiâ quoque & Sacrorum inspectione, futura prædicunt, atque è sacrorum Librorum scriptis res gestas cum utilitate conjunctas prælegunt. Non enim, ut apud Græcos, unus tantummodo vir, aut fœmina una, Sacerdotio fungitur; sed complures Sacrificia & Honores Deûm obeuntes, Liberis suis eandem vitæ rationem quasi per manus tradunt. Hi autem cunctis oneribus sunt immunes, & primos post Regem honoris & potestatis gradus obtinent.* Diod. Sic. lib. 1. pag. 66.

Prieſts. The Religious Foundations were without Reſtriction: and to one ſingle Worſhip or Temple, as many of the Holy Order might be retainers, as cou'd raiſe a Maintenance from the Office.

WHATEVER happen'd to other Races or Profeſſions, that of the *Prieſt*, in all likelihood, muſt, by this Regulation, have propagated the moſt of any. 'Tis a tempting Circumſtance, to have ſo eaſy a Maſtery over the World; to ſubdue by Wit inſtead of Force; to practiſe on the Paſſions, and triumph over the Judgment of Mankind; to influence private Familys, and publick Councils; conquer Conquerors; controul the Magiſtrate himſelf, and govern without the Envy which attends all other Government or Superiority. No wonder if ſuch *a Profeſſion* was apt to multiply: eſpecially when we conſider the eaſy Living and Security of the *Profeſſors*, their Exemption from all Labour, and Hazard; the ſuppos'd Sacredneſs of their Character; and their free Poſſeſſion of *Wealth*, *Grandure*, *Eſtates*, and *Women*.

THERE was no need to inveſt ſuch *a Body* as this, with rich Lands and ample Territorys, as it happen'd in EGYPT. The *Generation* or *Tribe* being once ſet apart as ſacred, wou'd, without further encouragement, be able, no doubt, in proceſs

proceſs of time, to, eſtabliſh themſelves a plentiful and growing *Fund*, or religious *Land-Bank*. 'Twas a ſufficient *Donative*, to have had only that *ſingle Privilege* from the * Law; "That they might retain what "they cou'd get; and that it might be law-"ful for their Order to receive ſuch Eſtates "by voluntary Contribution, as cou'd "never afterwards be converted to other "Uſes."

NOW if beſides the Method of Propagation *by Deſcent*, other Methods of Increaſe were allow'd in this Order of Men; if *Volunteers* were alſo admitted at pleaſure, without any Stint or Confinement to a certain Number; 'tis not difficult to imagine how enormous the Growth wou'd be of ſuch a Science or Profeſſion, thus recogniz'd by *the Magiſtrate*, thus inveſted with *Lands* & *Power*, and thus intitled to whatever extent of *Riches* or *Poſſeſſions* cou'd be acquir'd by Practice and Influence over the ſuperſtitious part of Mankind.

THERE were, beſides, in EGYPT ſome natural Cauſes of Superſtition, beyond thoſe which were common to other Regions. This Nation might well abound in *Prodigys*, when even their Country and *Soil* it-ſelf was a kind of *Prodigy* in Nature. Their ſolitary idle Life, whilſt ſhut up

* *Infra*, p. 79.

up in their Houſes by the regular Inundations of the NILE; the unwholeſom Vapours ariſing from the new Mud, and ſlimy Relicts of their River, expos'd to the hot Suns; their various Meteors and *Phænomena*; with the long Vacancy they had to obſerve and comment on them; the neceſſity, withal, which, on the account of their Navigation, and the Meaſure of their yearly drowned Lands, compel'd them to promote the Studys of *Aſtronomy* and other *Sciences*, of which their Prieſthood cou'd make good advantages: All theſe may be reckon'd perhaps, as additional Cauſes of the immenſe Growth of Superſtition, and the enormous Increaſe of the Prieſthood in this fertile Land.

'TWILL however, as I conceive, be found unqueſtionably true, according to political Arithmetick, in every Nation whatſoever; „ That *the Quantity* of SUPERSTITION (if I may ſo ſpeak) „ will, in proportion, nearly anſwer *the* „ *Number* of Prieſts, Diviners, Sooth-„ ſayers, Prophets, or ſuch who gain their „ Livelihood, or receive Advantages by „ officiating in religious Affairs.' " For if theſe *Dealers* are numerous, they will *force* a Trade. And as the liberal Hand of the Magiſtrate can eaſily raiſe Swarms of this kind where they are already but in a moderate proportion; ſo where, thro' any

any other cause, the Number of these increasing still, by degrees, is suffer'd to grow beyond a certain measure, they will soon raise such a Ferment in Mens Minds, as will at least compel the Magistrate, however sensible of the Grievance, to be cautious in proceeding to *a Reform.*

WE may observe in other necessary Professions, rais'd on the Infirmitys and Defects of Mankind, (as for instance, in *Law* and *Physick*) „ That with the least „ help from the Bounty or Benificence of „ the Magistrate, the Number of the Pro„ fessors, and the Subject-matter of the „ Profession, is found over and above in„ creasing." New Difficultys are started: New Subjects of Contention: *Deeds* and *Instruments* of Law grow more numerous and prolix: *Hypotheses*, *Methods*, *Regimens*, more various; and the *Materia Medica* more extensive & abundant. What, in process of time, must therefore naturally have happen'd in the case of *Religion*, among the EGYPTIANS, may easily be gather'd.

NOR is it strange that we shou'd find the § *Property* and Power of the *Egyptian* Priest-

§ Which was *one Third.* Βουλομένην δὲ τὴν ἸΣΙΝ, &c. *Sed cum* ISIS *lucro etiam Sacerdotes invitare vellet ad cultus istos (nempe* OSIRIDIS, *mariti fato functi) tertiam eis terra partem* εἰς προσόδους, *ad Deorum ministeria & sacra*

Priesthood, in antient days, arriv'd to such a height, as in a manner to have swallow'd up the State and Monarchy. A worse Accident befel the *Persian* Crown, of which the Hierarchy having got absolute possession, had once a fair Chance for Universal Empire. Now that the *Persian* or *Babylonian* Hierarchy was much after the Model of the *Egyptian*, tho different perhaps in Rites and Ceremonys, we may well judg; not only from the History of the * MAGI, but from what is recorded of antient Colonys sent long before by the *Egyptians* into † *Chaldea* and the adjacent Countrys. And whether the *Ethiopian* Model was from that of EGYPT, or the *Egyptian* from that of ETHIOPIA, (for ‡ each Nation had its pretence) we know by remarkable § Effects, that the *Ethiopian* Empire was once in the same Con-

sacra munia, fruendam donavit. Diod. Sic. lib. 1. A remarkable Effect of Female Superstition! See also the Passage of the same Historian, cited above, pag 43. in the Notes.

* See Treatise II. viz. *Sensus Communis*, (VOL. I) pag. 85 *&c. Herodotus* gives us the History at length in his third Book.

† Diod. Sic. lib. 1. p. 17, & 73.

‡ Herodot. Euterpe; & Diod. Sic. lib. 3

§ Κατὰ τὴν Μερόην οἱ περὶ τὰς τῶν Θεῶν θεραπείας τε καὶ τιμὰς διατρίβοντες ἱερεῖς, &c, *Qui in Meroe (Urbe, & Insula primaria Æthiopum) Deorum cultus & honores administrant Sacerdotes, (Ordo autem hic maximâ pollet auctoritate) quandocumque ipsis in mentem venerit, misso ad Regem nuncio, vitâ se illum abdicare jubent, Oraculis enim Deorum hoc*

Condition: the State having been wholly swallow'd in the exorbitant Power of their landed Hierarchy. So true it is, "That "*Dominion* must naturally follow *Proper-* "*ty.*" Nor is it possible, as I conceive, for any State or Monarchy to withstand the Encroachments of a growing Hierarchy, founded on the *Model* of these *Egyptian* and *Asiatick* Priesthoods. No SUPERSTITION will ever be wanting among the Ignorant and Vulgar, whilst the Able and Crafty have a power to gain Inheritances and Possessions by working on this *human Weakness*. This is a Fund which, by these Allowances, will prove inexhaustible. New *Modes* of Worship, new *Miracles*, new *Heroes*, *Saints*, *Divinitys* (which serve as new Occasions for *Sacred* DONATIVES) will be easily supply'd on the part of the reli-

hoc edici: nec fas esse ab ullo mortalium, quod Dii immortales jusserint, contemni.—So much for their Kings. For as to Subjects, the Manner was related a little before. *Unus ex lictoribus ad Reum mittitur, signum mortis præferens: quo ille viso, domum abiens sibi Mortem consciscit.* This, the People of our days wou'd call Passive-Obedience & Priest-craft, with a witness. But our Historian proceeds—*Et per superiores quidem ætates, non armis aut vi coacti, sed mera Superstitionis ὑπ' αὐτῆς τῆς δεισιδαιμονίας fascino, mente capti Reges, Sacerdotibus morem gesserunt: donec* ERGAMENES, *Æthiopum rex,* (PTOLOMÆO *secundo rerum potiente*) *Græcorum Disciplinæ & Philosophiæ particeps, mandata illa primus adspernari ausus fuit. Nam hic animo, qui Regem deceret, sumto, cum militum manu in locum inaccessum, ubi aureum fuit Templum Æthiopum, profectus: omnes illos Sacrificos jugulavit, & abolito more pristino, sacra pro arbitrio suo instauravit.* Diod. Sic. lib. 3.

gious Orders; whilst the Civil Magistrate authorizes the accumulative DONATION, and neither restrains the *Number* or *Possessions* of the Sacred Body.

WE find, withal, that in the early days of this antient *Priestly Nation* of whom we have been speaking, 'twas thought expedient also, for the increase of *Devotion*, to enlarge their *System* of DEITY; and either by *mystical Genealogy*, *Consecration*, or *Canonization*, to multiply their reveal'd Objects of Worship, and raise new *Personages* of DIVINITY in their Religion. They proceeded, it seems, in process of time, to increase the * Number of their *Gods*, so far that, at last, they became in a manner numberless. What odd Shapes, Species, and Forms of *Deity* were in latter times exhibited, is well known. Scarce an *Animal* or *Plant* but was adopted into some share of *Divinity*.

sanctas Gentes, quibus hæc nascuntur in hortis
Numina!——

No wonder if by a Nation so abounding in religious *Orders*, spiritual Conquests were

* Ὡς δὲ αὐτοὶ λέγουσι, ἔτεα ἐστὶ ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο. Herodot. lib. 2. sect. 43.

† Juvenal. Sat. 15. ver. 10.

were ſought in foreign Countrys, * Colonys led abroad, and Miſſionarys detach'd, on Expeditions, in this proſperous Service. 'Twas thus a *Zealot*-People, influenc'd of old by their very Region and Climate, and who thro' a long Tract of Time, under a peculiar Policy, had been rais'd both by Art and Nature to an immenſe Growth in religious Science and Myſtery; came by degrees to ſpread their variety of Rites and Ceremonys, their diſtinguiſhing Marks of *ſeparate* Worſhips and *ſecrete* Commenitys, thro' the diſtant World; but chiefly thro' their neighbouring and dependent Countrys.

WE underſtand from Hiſtory, that even when the EGYPTIAN *State* was leaſt powerful in *Arms*, it was ſtill reſpected for its *Religion* and *Myſterys*. It drew Strangers from all Parts to behold its Wonders. And the Fertility of its Soil forc'd the adjacent People, and wandring Nations who liv'd diſpers'd in ſingle Tribes, to viſit them, court their Alliance, and ſollicit a Trade and Commerce with them, on whatſoever Terms. The Strangers, no doubt, might well receive religious Rites

* Οἱ δὲ ἐν Αἰγύπτῳ, &c. *Ægyptii plurimas colonias ex Ægypto in Orbem terrarum diſſeminatas fuiſſe dicunt. In Babylonem colonos deduxit Belus, qui Neptuni & Libyæ filius habetur: & poſitâ ad Euphratem ſede, inſtituit Sacerdotes ad morem Ægyptiorum exemptos impenſis & oneribus publicis, quos Babylonii vocant Chaldæos, qui, exempla Sacerdotum & Phyſicorum, Aſtrologorumque in Ægypto, obſervant ſtellas.* Diod. Sic. lib. 1. p. 17. Ibid. p. 73.

and Doctrines from those, to whom they ow'd their *Maintenance* and *Bread.*

BEFORE the time that ISRAEL was constrain'd to go down to EGYPT, and sue for Maintenance to these powerful *Dynastys* or Low-Land States, the Holy *Patriarch* * ABRAHAM himself had been necessitated to this Compliance on the same account. He apply'd in the same manner to the EGYPTIAN *Court.* He was at first well receiv'd, and handsomly presented; but afterwards ill used, and out of favour with the Prince; yet suffer'd to depart the Kingdom, and retire with his Effects; without any attempt of recalling him again by force, as it happen'd in the case of his Posterity. 'Tis certain that if this holy *Patriarch*, who first instituted the sacred Rite of *Circumcision* within his own Family or Tribe, had no regard to any Policy or Religion of the EGYPTIANS; yet he had formerly been a Guest and Inhabitant in EGYPT (where † Historians mention this to have been a national Rite;)

* Gen. cap. xii. ver. [illegible] &c.

† *Abramus, quando Ægyptum ingressus est, nondum circumcisus erat, neque per annos amplius viginti post additum.* ---*Illius posteri circumcisi sunt, & ante introitum, & dum in Ægypto commorati sunt: post exitum vero non sunt circumcisi, quamdiu vixit Moses.*---Fecit itaque Josue cultros lapideos, & circumcidit filios Israel in Colle Præputiorum. Factum Deus ratum habuit, dixitque, Hodie ἀφεῖλον τὸν ὀνειδισμὸν Αἰγύπτου ἀφ' ὑμῶν, abstuli opprobrium Ægypti à vobis

Rite;) long * ere he had receiv'd any divine Notice or Revelation, concerning this Affair. Nor was it in *Religion* merely that this reverend Guest was said to have deriv'd Knowledg and Learning from the EGYPTIANS. 'Twas from this *Parent-Country* of *occult Sciences*, that he was presum'd, together with other Wisdom, to have learnt that of † *judicial Astrology*; as his Successors did afterwards other prophetical and miraculous Arts, proper to the MAGI, or *Priesthood* of this Land.

ONE cannot indeed but observe, in after times, the strange Adherence and servile Dependency of the whole HEBREW Race on the EGYPTIAN Nation. It appears that tho they were of old abas'd in the Person of their grand Patriarch; tho afterwards held in bondage, and treated as the most abject Slaves; tho twice expel'd, or necessitated to save themselves by flight, out of this oppressive Region; yet in the very instant of their last Retreat,

vobis. *Josue cap.* 5. *ver.* 3. *Tam* Egyptiis *quam* Judæis *opprobrio erant incircumcisi.* ——*Apud Ægyptios circumcidendi ritus vetustissimus fuit, & ab ipso initio institutus. Illi* nullorum aliorum hominum institutis uti volunt *Herodot.* lib. 2. cap. 91. Τὰ αἰδοῖα ὦν ἄλλοι μὲν ἐῶσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἐμαθον. Αἰγύπτιοι δὲ περιτέμνονται Herod. lib. 2. cap. 36. *Marshami* Chronicus Canon, *p.* 72.

* Gen. cap. xvii.

† Julius Firmicus, apud Marshamum, *p.* 452, 453.

whilst they were yet on their March, conducted by visible Divinity, supply'd and fed from Heaven, and supported by continual Miracles; they notwithstanding inclin'd so strongly to the Manners, the Religion, Rites, Diet, Customs, Laws and Constitutions of their tyrannical Masters, that it was with the utmost difficulty they could be with-held from * returning again into the same Subjection. Nor could their great Captains and Legislators prevent their † relapsing

* It can scarce be said in reality, from what appears in Holy Writ, that their Retreat was *voluntary*. And for the Historians of other Nations, they have presum'd to assert that this People was actually expel'd EGYPT on account of their *Leprosy*: to which the *Jewish* Laws appear to have so great Reference. Thus TACITUS: *Plurimi auctores consentiunt, orta per Ægyptum tabe, quæ corpora fœdaret, regem Occhorim, adito Hammonis oraculo, remedium petentem, purgare regnum, & id genus hominum ut invisum Deis, alias in terras avehere jussum. Sic conquisitum collectumque Vulgus,* —— *Moysen unum monuisse, &c.* Hist. lib. 5. c. 3. *Ægyptii, quum scabiem & vitiliginem paterentur, responso moniti eum (Mosen) cum ægris, ne pestis ad plures serperet, terminis Ægypti pellunt. Dux igitur exulum factus, sacra Ægyptiorum furto abstulit: quæ repetentes armis Ægyptii, domum redire tempestatibus compulsi sunt.* Justin. lib. 36. c. 2. And in *Marsham* we find this remarkable Citation from *Manetho*: *Amenophin regem affectasse* Θεῶν γενέσθαι θεατὴν, ὥσπερ Ὦρ εἷς τῶν πρὸ αὐτοῦ βεβασιλευκότων, *Deorum esse contemplatorem, sicut Orum quendam Regum priorum.* Cui responsum est, ὅτι δυνήσεται θεοὺς ἰδεῖν, *quòd posset videre Deos, si Regionem à leprosis & immundis hominibus purgaret.* Chronicus Canon, *p.* 52.

† See what is cited above (p. 52, in the Notes from *Marsham*) of the *Jews* returning to Circumcision under JOSHUA, after a Generation's Intermission: This being approv'd by God,

lapsing perpetually into the same Worship to which they had been so long accustom'd.

How far the divine Providence might have indulg'd the stubborn Habit and stupid Humour of this People, by *giving them Laws* (as the * Prophet says) *which*

God, for the reason given, „ *That it was taking from them* „ the Reproach *of the* Egyptians, or what render'd them „ odious and impious in the Eyes of that People. „ Compare with this the Passage concerning MOSES himself, *Exod.* iv. 18, 25, 26. (together with *Acts* vii. 30, 34.) where in regard to the *Egyptians*, to whom he was now returning when fourscore years of Age, he appears to have circumcised his Children, and taken off this National *Reproach:* ZIPPORAH his Wife, nevertheless, reproaching him with the Bloodiness of the Deed; to which she appears to have been a Party only thro' Necessity, and in fear rather of *her Husband*, than of GOD.

* Ezek. xx. 25. Acts. xv. 10. Of these *Egyptian* Institutions receiv'd amongst the *Jews*, see our SPENCER. *Cum morum quorundam antiquorum toleratio vi magnâ polleret, ad Hebræorum animos Dei Legi & cultui conciliandos, & à Reformatione Mosaicâ invidiam omnem amoliretur; maximè conveniebat, ut Deus ritus aliquos antiquitùs usitatos in sacrorum suorum numerum assumeret, & Lex a* Mose *data speciem aliquam cultus olim recepti ferret.——Ita nempe nati factique erant* Israelitæ, *ex* Ægypto *recens egressi, quod Deo penè necesse esset (humanitùs loqui fas sit) rituum aliquorum veterum usum iis indulgere, & illius instituta ad eorum morem & modulum accommodare. Nam Populus erat à teneris* Ægypti *moribus assuetus, & in iis multorum annorum usu confirmatus* ——Hebræi, *non tantum* Ægypti *moribus assueti, sed etiam refractarii fuerunt——Quemadmodum cujusque regionis & terræ populo sua sunt ingenia, moresque proprii, ita Natura gentem* Hebræorum, *præter cæteros Orbis Incolas, ingenio moroso, difficili, & ad infamiam usque pertinaci, finxit.——Cum itaque veteres* Hebræi *moribus essent asperis & efferatis adeo, populi conditio postulavit,*

he himself approv'd not, I have no Intention to examine. This only I pretend to infer from what has been advanc'd; "That the Manners, Opinions, Rites and "Customs of the EGYPTIANS, had, in "the earliest times, and from Generation to Generation, strongly influenc'd "the HEBREW People (their Guests, and "Subjects) and had undoubtedly gain'd "a powerful Ascendency over their Na- "tures."

How extravagant soever the multitude of the EGYPTIAN *Superstitions* may appear, 'tis certain that their *Doctrine* and *Wisdom* were in high repute, since it is taken notice of in Holy Scripture, as no small Advantage even to MOSES

lavit, ut Deus ritus aliquos usu veteri firmatos iis concederit, & νομικὴν λατρείαν τῇ ἑαυτῶν ἀσθενείᾳ συμβαίνουσαν (uti loquitur Theodoretus) cultum legalem eorum infirmitati accommodatum *instituerit.* —— Hebræi *superstitiosa gens erant, & omni pene literaturâ destituti. Quam altè Gentium Superstitionibus immergebantur, è legibus intelligere licet, quæ populo tanquam remedia superstitionis imponebantur. Contumax autem bellua superstitio, si præsertim ab ignorantiæ tenebris novam ferociam & contumaciam hauserit. Facilè vero credi potest,* Israelitas, *nuper è servorum domo liberatos, artium humaniorum rudes fuisse, & vix quicquam supra lateres atq; cultium* Ægipti *sapuisse. Quando itaque Deo jam negotium esset, cum Populo tam barbaro, & superstitioni tam impensè dedito; penè necesse fuit, ut aliquid eorum infirmitati daret, eosque dolo quodam (non argumentis) ad seipsum alliceret. Nullum Animal superstitioso, rudi præcipue, morosius est, aut majori arte tractandum.* SPENCERUS de Leg. Hebr. *pag.* 627, 628, 629.

SES himself, "* That he had imbib'd *the* "*Wisdom* of this Nation;" which, as is well known, lay chiefly among their *Priests* and MAGI.

BEFORE the Time that the great *Hebrew* Legislator receiv'd his Education among these *Sages*, a † *Hebrew* Slave, who came a Youth into the *Egyptian* Court, had already grown so powerful in this kind of Wisdom, as to outdo the chief *Diviners*, *Prognosticators* and *Interpreters* of EGYPT. He rais'd himself to be chief Minister to a Prince, who, following his Advice, obtain'd in a manner the whole *Property*, and consequently *the absolute Dominion* of that Land. But to what height of Power the establish'd Priesthood was arriv'd even at that time, may be conjectur'd hence; "That *the Crown* (to speak in a modern Style) "offer'd not to "meddle with the *Church-Lands*;" and that in this great *Revolution* nothing was

C 5 at-

* (1.) Καὶ ἐπαιδεύθη Μωσῆς ΠΑΣΗ ΣΟΦΙΑ Αἰγυπτίων. ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις. Act. Apost. cap. vii. v. 22.

(2.) Exod. cap. vii. ver. 11, & 22.

(3.) Ibid. cap. viii. ver. 7.

(4.) Justin. lib. 36. cap. 2.

Gen. cap. xxxix. &c. *Minimus ætate inter fratres Joseph fuit, cujus excellens ingenium veriti fratres clam interceptum peregrinis Mercatoribus vendiderunt. A quibus deportatus in Ægyptum, cum magicas artes solerti ingenio percepisset, brevi ipsi Regi percarus fuit.* Justin. lib. 36. c. 2.

attempted, ſo much as by way of Purchaſe or Exchange *, in prejudice of this *Landed* Clergy: The prime Miniſter himſelf having join'd his Intereſt with theirs, and enter'd † by Marriage into their Alliance. And in this he was follow'd by the great Founder of the *Hebrew*-State. For he alſo ‡ match'd himſelf with the Prieſthood of ſome of the neighbouring Nations, and Traders ** into EGYPT, long ere his Eſtabliſhment of the HEBREW Religion and Commonwealth. Nor had he perfected his *Model*, till he conſulted the foreign Prieſt his †† Father-in-law, to whoſe Advice he paid ſuch remarkable Deference.

BUT TO reſume the Subject of our Speculation, concerning the wide Diffuſion of the Prieſtly Science or Function; it appears from what has been ſaid, that notwithſtanding the EGYPTIAN Prieſthood was, by antient Eſtabliſhment, hereditary; the Skill of *Divining*, *Soothſaying*, and *Magick* was communicated to others beſides their national ſacred Body: and that the *Wiſdom* of the MAGICIANS, their Power of

* Gen. xlvii. ver. 22, 26

† Gen. xli. ver. 45

‡ Exod. chap. iii. ver. 1. and chap. xviii. ver. 1. &c.

** Such were the *Midianites*, Gen. xxxvii. ver 28, 36

†† Exod. xviii. 17——24

of *Miracles*, their Interpretation of *Dreams* and *Viſions* and their Art of adminiſtring in Divine Affairs, were entruſted even to *Foreigners* who reſided amongſt them.

IT appears, withal, from theſe Conſiderations, how apt the *religious* Profeſſion was to ſpread it-ſelf widely in this Region of the World; and what Efforts wou'd naturally be made by the more neceſſitous of theſe unlimited Profeſſors, towards a Fortune, or Maintenance, for themſelves and their Succeſſors.

COMMON Arithmetick will, in this Caſe, demonſtrate to us, " That as the " Proportion of ſo many *Lay-men* to each " *Prieſt* grew every day leſs and leſs, ſo " the Wants and Neceſſitys of each *Prieſt* " muſt grow more and more." The *Magiſtrate* too, who according to this EGYPTIAN Regulation had reſign'd his Title or ſhare of Right in ſacred Things, cou'd no longer govern, as he pleas'd, in theſe Affairs, or check the growing Number of theſe *Profeſſors*. The ſpiritual Generations were left to prey on others, and (like *Fiſh* of Prey) even on themſelves, when deſtitute of other Capture, and confin'd within too narrow Limits. What Method, therefore, was there left to heighten the ZEAL of Worſhippers, and augment their *Liberality*, but " to foment their *Emula-*

" *tion*, prefer Worſhip to Worſhip, Faith " to Faith; and turn the Spirit of ENTHU- " SIASM to the ſide of ſacred *Horror*, re- " ligious *Antipathy*, and *mutual Diſcord* " between Worſhippers?"

THUS Provinces and Nations were divided by the moſt *contrary* Rites and Cuſtoms which cou'd be devis'd, in order to create the ſtrongeſt *Averſion* poſſible between Creatures of a like Species. For when all other Animoſities are allay'd, and Anger of the fierceſt kind appeas'd, the *religious Hatred*, we find, continues ſtill, as it began, without Provocation or voluntary Offence. The preſum'd *Miſbeliever* and *Blaſphemer*, as one rejected and abhor'd of GOD, is thro' a pious Imitation, abhor'd by the *adverſe* Worſhipper, whoſe *Enmity* muſt naturally increaſe as his *religious Zeal* increaſes.

FROM hence the Oppoſition roſe of Temple againſt Temple, Proſelyte againſt Proſelyte. The moſt zealous Worſhip of *one* GOD, was beſt expreſs'd (as they conceiv'd) by the open defiance of *another*. SIR-*Names* and *Titles* of DIVINITY paſs'd as *Watch-words*. He who had not the SYMBOL, nor cou'd give *the Word*, receiv'd *the Knock*.

Down

Down with him! Kill him! Merit Heaven thereby;

As our * Poet has it, in his AMERICAN Tragedy.

NOR did † PHILOSOPHY, when introduc'd into *Religion*, extinguish, but rather inflame this *Zeal*: as we may shew perhaps in our following Chapter more particularly; if we return again, as is likely, to this Subject. For this, we perceive, is of a kind apt enough to grow upon our hands. We shall here, therefore, observe only what is obvious to every Student in sacred Antiquitys, That from the contentious Learning and Sophistry of the antient Schools (when true Science, Philosophy, and Arts were already deep in their ‡ Decline) *religious Problems* of a like contentious Form sprang up; and certain *Doctrinal* TESTS were fram'd, by which *religious Partys* were ingag'd and lifted against one another, with more Animosity than in any other Cause or Quarrel had been ever known. Thus *religious Massacres* began, and were carry'd on Temples were demolish'd; holy Uten-

* *Dryden*, Indian Emperor, *Act 5. Scene 2.*

† *Infra*, pag. 81.

‡ VOL. I. pag. 221, 222, & 350, in the Notes. And *Infra*, pag. 79, 80, 1, 2, &c.

ſils deſtroy'd; the ſacred Pomp trodden under-foot, inſulted, and the Inſulters in their turn expos'd to the ſame Treatment, in their Perſons as well as in their Worſhip. Thus *Madneſs* and *Confuſion* were brought upon the World, like that CHAOS, which the *Poet* miraculouſly deſcribes in the mouth of his mad *Hero*: When even in Celeſtial Places, Diſorder and Blindneſs reign'd:—

" No Dawn of Light;

——* " *No Glimpſe or Starry Spark,*
" *But Gods met Gods, and juſtled in*
" *the Dark.*

* *OEDIPUS* of *Dryden* and *Lee*.

CHAP.

CHAP. II.

Judgment of Divines and grave Authors concerning Enthuſiaſm.------ *Reflections upon* Scepticiſm.-----*A Sceptick-Chriſtian.*-----*Judgment of the Inſpir'd concerning their own Inſpirations.*------Knowledg *and* Belief.-----*Hiſtory of Religion reſum'd.* ----ZEAL *Offenſive and Defenſive.* ------*A Church in Danger.*----*Perſecution.*-----*Policy of the Church of* ROME.

WHAT I had to remark, of my own concerning ENTHUSIASM, I have thus diſpatch'd: What Others have remark'd on the ſame Subject, I may, as an *Apologiſt* to another Author, be allow'd to cite; eſpecially if I take notice only of what has been dropt very naturally by ſome of our moſt approv'd *Authors*, and ableſt *Divines*.

IT has been thought an odd kind of Temerity, in our Author, to aſſert, * "That "even ATHEISM it-ſelf was not wholly

* *Viz.* In his Letter concerning Enthuſiaſm, VOL. I.

" ly exempt from *Enthusiasm*; That there " have been in reality *Enthusiastical* A- " theists; and That even the Spirit of " *Martyrdom* cou'd, upon occasion, exert " it-self as well in *this* Cause, as in any " *other*." Now, besides what has been intimated in the preceding Chapter, and what in fact may be demonstrated from the Examples of VANINUS and other Martyrs of a like Principle, we may hear an * excellent and learned *Divine*, of higher Authority at home, and Fame abroad; who after having describ'd an *Enthusiastical Atheist* and one *atheistically inspir'd*, says of this very sort of Men, " That they " are *Fanaticks* too; however that word " seem to have a more peculiar respect to " *something of a* DEITY: All Atheists " being that *blind Goddess*-NATURE's " *Fanaticks*."

AND again: " All Atheists (says he) " are possess'd with a certain kind of " Madness, that may be call'd § *Pneuma-* " *tophobia*, that makes them have an irra- " tional

* Dr. CUDWORTH's Intellectual System, *pag.* 134.

† The good Doctor makes use, here, of a Stroke of Raillery against the over frighted *anti-superstitious* Gentlemen, with whom our Author reasons at large in his second Treatise (*viz.* VOL. I. p. 85, 86, &c. and 88, 89, &c.) 'Tis indeed the Nature of *Fear*, as of all other Passions, when excessive, to defeat its own End, and prevent us in the execution of what we naturally propose to our-selves as our Advantage. SUPERSTITION it-self is but a certain kind of *Fear*, which possessing us strongly with the apprehended

Wrath

" tional but deſperate Abhorrence from Spi-
" rits or incorporeal Subſtances; they be-
" ing acted alſo, at the ſame time, with
" an *Hylomania*, whereby they madly dote
" upon *Matter*, and devoutly worſhip it,
" as the only NUMEN."

WHAT the Power of EXTASY is, whether thro' *Melancholy*, *Wine*, *Love*, or other natural Cauſes, another learned ‡ Divine of our Church, in a Diſcourſe upon Enthuſiaſm, ſets forth: bringing an Example from ARISTOTLE, " of *a Syracuſean* " Poet, who never verſify'd ſo well, as " when he was *in his diſtracted Fits*." But as to *Poets* in general, compar'd with the *reli-*

Wrath or Diſpleaſure of *Divine Powers*, hinders us from judging what thoſe *Powers* are in themſelves, or what Conduct of ours may, *with* beſt reaſon, be thought ſuitable to ſuch highly rational and ſuperior Natures. Now if from the Experience of many groſs Deluſions of a ſuperſtitious kind, the Courſe of this Fear begins to turn; 'tis natural for it to run, *with* equal violence, a contrary way. The extreme Paſſion for religious Objects paſſes into an Averſion. And a certain *Horror* and *Dread of Impoſture* cauſes as great a Diſturbance as even *Impoſture it ſelf* had done before. In ſuch a Situation as this, the Mind may eaſily be blinded; as well in one reſpect, as in the other. 'Tis plain, *both* theſe Diſorders carry ſomething with them which diſcover us to be in ſome manner beſide our Reaſon, and out of the right uſe of Judgment and Underſtanding. For how can we be ſaid to *intruſt* or *uſe* our Reaſon, if in any caſe we fear to be convinc'd? How are we Maſters of ourſelves, when we have acquir'd the Habit of bringing Horror, Averſion, Favour, Fondneſs, or any other Temper than that of mere *Indifference* and *Impartiality*, into the Judgment of Opinions, and Search of Truth?

‡ Dr. MORE, §. 11, 19, 20 and ſo on.

religious Enthusiasts, he says: There is this Difference; "That *a Poet* is an Enthusiast in jest: and an *Enthusiast* is a Poet in good earnest."

"'Tis a strong Temptation * (says the Doctor) with *a Melancholist*, when he feels a Storm of *Devotion* and *Zeal* come upon him *like a mighty Wind*; his Heart being full of Affection, his Head pregnant with clear and sensible Representations, and his Mouth flowing and streaming with fit and powerful Expressions, such as would astonish an ordinary § Auditory; 'tis, I say, a shrewd Temptation to him, to think it the very *Spirit of God* that then moves supernaturally in him; whenas all that Excess of Zeal and Affection, and Fluency of Words, is most palpably to be resolv'd into the power of *Melancholy*, which is a kind of *natural Inebriation*."

THE learned Doctor, with much pains afterwards, and by help of the Peripatetick Philo-

* §. 16.

§. It appears from hence, that in the Notion which this learned Divine gives us of ENTHUSIASM, he comprehends the *social* or *popular* Genius of the Passion; agreeably with what our Author in his Letter concerning *Enthusiasm* (*p.* 15, 16, 44, 45.) has said of the Influence and Power of the *Assembly* and *Auditory* it-self, & of the communicative Force and rapid Progress of this extatick Fervor, once kindled, and set in action.

Philoſophy, explains this *Enthuſiaſtick Inebriation*, and ſhews in particular *, " How " the Vapours and Fumes of *Melancholy* " partake of the nature of Wine."

ONE might conjecture from hence, that the malicious Oppoſers of early Chriſtianity were not un-vers'd in this Philoſophy; when they ſophiſtically objected againſt the apparent Force of *the Divine Spirit* ſpeaking in divers Languages, and attributed it " To the Power of *new* † *Wine*."

BUT our devout and zealous Doctor ſeems to go yet further. For beſides what he ſays of the ‡ *Enthuſiaſtick* Power of *Fancy* in Atheiſts, he calls *Melancholy* ** *a pertinacious and religious Complexion*; and aſſerts, " That there is not any true " ſpiritual *Grace* from God, but this mere " natural Conſtitution, according to the ſe- " veral Tempers and Workings of it, will " not only *reſemble*, but ſometimes ſeem to " *outſtrip*." And after ſpeaking of †† *Prophetical* ENTHUSIASM, and eſtabliſhing (as our Author ‡‡ does) a *Legitimate* and a *Baſtard*-ſort, he aſſerts and juſtifies the (*a*) *Devotional* ENTHUSIASM (as he calls it)

* §. 20, 22, 23, 26. † Acts ii. 13. ‡ §. 1.
** §. 15. †† §. 30, & 57. ‡‡ VOL. I. *p.* 53.
(*a*) §. 63.

it) *of holy and sincere Souls*, and ascribes *this* also *to* MELANCHOLY.

HE allows, "That the Soul may sink "so far into *Phantasms*, as not to recover "the use of her free Faculty; and that "this enormous Strength of *Imagination* "does not only beget the Belief of mad "internal Apprehensions, but is able to as-"sure us of the Presence of *external Ob-"jects* which *are not*." He adds, "That "what *Custom* and *Education* do by de-"grees, distemper'd FANCY may do in a "shorter time." And speaking * of EXTASY and the Power of MELANCHOLY in *Extatick Fancys*, he says, "That what "*the Imagination* then puts forth, of her-"self, is as *clear* as broad day; and the "Perception of the Soul at least as *strong* "and *vigorous*, as at any time in behold-"ing things *awake*."

FROM whence the Doctor infers, "That the Strength of *Perception* is no "sure Ground of Truth."

HAD any other than a reverend Father of our Church express'd himself in this manner, he must have been contented perhaps to bear a sufficient Charge of *Scepticism*.

'TWAS

* §. 28.

'TWAS good fortune in my Lord BACON's Caſe, that he ſhou'd have eſcap'd being call'd an ATHEIST, or a SCEPTICK, when ſpeaking in a ſolemn manner of the *religious Paſſion*, the Ground of SUPERSTITION, or ENTHUSIASM, (which he alſo terms * *a Panick*) he derives it from an Imperfection in the Creation, Make, or natural Conſtitution of Man. How far the Author of *the* † *Letter* differs from this Author in his Opinion both of the End and Foundation of this Paſſion, may appear from what has been ſaid above. And, in general, from what we read in the other ſucceeding Treatiſes of

* *NATURA RERUM omnibus Viventibus indidit Metum & Formidinem, Vitæ atque Eſſentiæ ſuæ conſervatricem, ac Mala ingruentia vitantem & depellentem. Veruntamen eadem Natura modum tenere neſcia eſt, (ſed Timoribus ſalutaribus ſemper vanos & inanes admiſcet: adeo ut omnia (ſi intus conſpici darentur) Panicis Terroribus pleniſſima ſint, præſertim humana; & maximè omnium apud Vulgum, qui Superſtitione (quæ verè nihil aliud quàm Panicus Terror eſt) in immenſum laborat & agitatur; præcipuè temporibus duris, & trepidis, & adverſis.* Francicus Bacon de Augment. Scient. lib. 2. c. 13.

The Author of *the Letter*, I dare ſay, won'd have expected no quarter from his Critick, had he expreſs'd himſelf as this celebrated Author he quoted, who, by his *Natura Rerum* can mean nothing leſs than the *Univerſal Diſpenſing Nature*, erring blindly in the very firſt Deſign, Contrivance, or original Frame of Things; according to the Opinion of EPICURUS himſelf, whom this Author, immediately after, cites with Praiſe.

† *Viz.* The Letter concerning ENTHUSIASM, above.

of our Author, we may venture to say of him with Assurance, "That he is as lit-"tle a SCEPTICK (according to the "vulgar Sense of that word) as he is *Epi-*"*curean*, or *Atheist*." This may be prov'd sufficiently from his *Philosophy*: And for any thing higher, 'tis what he no-where presumes to treat; having forborn in particular to mention any Holy *Mysterys* of our Religion, or sacred Article of our Belief.

As for what relates to * *Revelation* in general, if I mistake not our Author's meaning, he professes *to believe*, as far as is possible for any one who himself had never experienc'd any *Divine Communication*, whether by *Dream*, *Vision*, *Apparition*, or other *supernatural Operation*; nor was ever present as Eye-witness of any *Sign*, *Prodigy*, or *Miracle* whatsoever. Many of these, † he observes, are at this day pretendedly exhibited in the World, with an Endeavour of giving them the perfect Air and exact Resemblance of those recorded in Holy Writ. He speaks indeed with Contempt of the Mockery of *modern* Miracles and Inspiration. And as to all Pretences to things of this kind in our *present*

* *Infra*, pag. 315.

† VOL. I. pag. 44, 45, *&c.* And VOL. II. pag. 312. 323, *&c.*

preſent Age; he ſeems inclin'd to look upon 'em as no better than mere *Impoſture* or *Deluſion*. But for what is recorded of Ages heretofore, he ſeems to reſign his Judgment, with intire Condeſcenſion, to his Superiors. He pretends not to frame any *certain* or *poſitive* Opinion of his own, notwithſtanding his beſt Searches into Antiquity, and the Nature of *religious Record* and *Tradition:* but on all occaſions ſubmits moſt willingly, and with full Confidence and Truſt, to the * Opinions *by Law eſtabliſh'd*. And if this be not ſufficient to free him from the Reproach of SCEPTICISM, he muſt, for ought I ſee, be content to undergo it.

To ſay truth, I have often wonder'd to find ſuch a Diſturbance rais'd about the ſimple name of † SCEPTICK. 'Tis certain that, in its original and plain ſignification, the word imports no more than barely, "That ſtate or frame of Mind "in which every one remains, on every "Subject of which he is *not certain*." He who is *certain*, or preſumes to ſay *he knows* is in that particular, whether he be miſtaken or in the right, a DOGMATIST. Between theſe *two* ſtates or ſituations of Mind,

* VOL. I. pag. 360, 1, 2, *&c.* And *Infra*, pag. 103, 231, 315, 316.

† VOL. II. pag. 205, 206, & 323, *&c.* And *Infra* pag. 317, 318, *&c.*

Mind, there can be no medium. For he who says, "*That he believes for certain*, "or *is assur'd of what he believes*;" either speaks ridiculously, or says in effect, "That *he believes strongly*, but *is not sure*." So that whoever is not *conscious* of Revelation, nor has *certain Knowledg* of any Miracle or Sign, can be no more than SCEPTICK in the Case: And the best Christian in the World, who being destitute of the means of *Certainty*, depends only on History and Tradition for his Belief in these Particulars, is at best but *a Sceptick-Christian*. He has no more than a nicely critical * *Historical Faith*, subject to various Speculations, and a thousand different *Criticisms* of Languages and Literature.

THIS he will naturally find to be the Case, if he attempts to search into *Originals*, in order to be *his own Judg*, and proceed on the bottom of *his own* Discernment, and Understanding. If, on the other hand, he is *no Critick*, nor competently learned in these ORIGINALS; 'tis plain he can have no *original* Judgment of his own; but must rely still on the *Opinion* of those who have opportunity to examine such matters, and whom he takes to be the unbiass'd and disinterested Judges of

* VOL. I. p. 146, 147. And *Infra*, p. 316, 317, 320, &c.

of theſe *religious Narratives*. His Faith is not in antient *Facts* or *Perſons*, nor in the antient *Writ*, or Primitive *Recorders*; nor in the ſucceſſive Collators or *Conſervators* of theſe Records (for of theſe he is unable to take cognizance:) But his Confidence and Truſt muſt be in thoſe *modern* Men, or *Societys of Men*, to whom the Publick, or He himſelf, aſcribes the Judgment of theſe *Records*, and commits the Determination of *ſacred Writ*, and *genuine* Story.

LET the Perſon ſeem ever ſo poſitive or dogmatical in theſe high Points of Learning; he is yet in reality no *Dogmatiſt*, nor can any way free himſelf from a certain kind of SCEPTICISM. He muſt know himſelf ſtill capable of *Doubting*: Or if, for fear of it, he ſtrives to baniſh every oppoſite Thought, and reſolves not ſo much as to deliberate on the Caſe; this ſtill will not acquit him. So far are we from being able to *be ſure* when we have a mind; that indeed we can never be thorowly *ſure*, but then only when we can't help it, and find of neceſſity we muſt be ſo, whether we will or not. Even the higheſt *implicit Faith* is in reality no more than a kind of *paſſive* SCEPTICISM; "A Reſolution to examine, re- "collect, conſider, or hear, as little as "poſſible to the prejudice of that *Belief*,

" which having once espous'd, we are ever " afterwards afraid to lose."

IF I might be allow'd to imitate our *Author*, in daring to touch now and then upon the *Characters* of our Divine *Worthys*, I shou'd, upon this Subject of BELIEF, observe how fair and generous the great *Christian* Convert, and *learned* APOSTLE has shewn himself in his Sacred Writings. Notwithstanding he had himself an *original* Testimony and *Revelation* from Heaven, on which he grounded his Conversion; notwithstanding he had in his own Person the Experience of outward *Miracles* and inward *Communications*; he condescended still, on many occasions, to speak *sceptically*, and with some Hesitation and Reserve, as to the *Certainty* of these Divine Exhibitions. In his account of some Transactions of this kind, himself being the Witness, and speaking (as we may presume) of his own Person, and proper Vision, * he says only that " *He knew a* " *Man*: *whether in the Body or out of it*, " *he cannot tell. But such a one caught up* " *to the third Heaven he knew formerly* " (he says) *above fourteen years* before his " then Writing " And when in another Capacity the same inspir'd Writer, giving Precepts to his Disciples, distinguishes what

* 2 Cor xii. ver 2 3.

what * he writes *by Divine Commiſſion* from what he delivers *as his own Judgment* and *private Opinion*, he condeſcends nevertheleſs to ſpeak as one no way poſitive, or Maſter of any abſolute *Criterion* in the Caſe. And in ſeveral ſubſequent † Paſſages he expreſſes himſelf as under ſome kind of Doubt how to judg or determine certainly, "Whether he writes by Inſpi-"ration or otherwiſe, "He only "*thinks* "he has the Spirit." He "is not *ſure*," nor wou'd have us to depend on him as *poſitive* or *certain* in a matter of ſo nice Diſcernment.

THE holy Founders and inſpir'd Authors of our Religion requir'd not, it ſeems, ſo *ſtrict* an Aſſent, or ſuch *implicit Faith* in behalf of their *original* Writings and Revelations, as later un-inſpir'd Doctors, without the help of Divine Teſtimony, or any Miracle on their ſide, have requir'd in behalf of their own Comments and Interpretations. The earlieſt and worſt of *Hereticks*, 'tis ſaid, were thoſe call'd *Gnoſticks*, who took their name from an audacious Pretence to *certain Knowledg* and *Comprehenſion* of the greateſt *Myſterys* of Faith. If the moſt dangerous ſtate of Opinion was this *dogmatical* and preſumptuous

* 1 Cor. vii. 10, 12.
† 1 Cor. vii. 40.

tuous sort; the safest, in all likelihood, must be the *sceptical* and modest.

THERE is nothing more evident than that our *Holy* RELIGION, in its original Constitution, was set so far apart from all *Philosophy* or refin'd *Speculation*, that it seem'd in a manner diametrically oppos'd to it. A man might have been not only a *Sceptick* in all the controverted Points of the Academys, or Schools of Learning, but even a perfect *Stranger* to all of this kind; and yet compleat in his Religion, Faith, and Worship.

AMONG the polite Heathens of the antient World, these different Provinces of *Religion* and *Philosophy* were upheld, we know, without the least interfering with each other. If in some barbarous Nations the *Philosopher* and *Priest* were join'd in one, 'tis observable that the Mysterys, whatever they were, which sprang from this extraordinary Conjunction, were kept secret and undivulg'd. 'Twas Satisfaction enough to the *Priest-Philosopher*, if the initiated Party preserv'd his Respect and Veneration for the Tradition and Worship of the Temple, by complying in every respect with the requisite Performances and Rites of Worship. No Account was afterwards taken of *the Philosophick Faith* of the Proselyte, or Worshipper. His Opi-

nions

nions were left to himſelf, and he might philoſophize according to what foreign School or Sect he fancy'd. Even amongſt the *Jews* themſelves, the SADDUCEE (*a Materialiſt*, and Denyer of the Soul's Immortality) was as well admitted as the PHARISEE; who from the Schools of PYTHAGORAS, PLATO, or other latter Philoſophers of GREECE, had learnt to reaſon upon *immaterial Subſtances*, and *the natural Immortality of Souls*.

'TIS no aſtoniſhing Reflection to obſerve how faſt the World declin'd in* Wit and Senſe, in Manhood, Reaſon, Science and in every Art, when once the ROMAN Empire had prevail'd, and ſpread an univerſal Tyranny and Oppreſſion over Mankind. Even the *Romans* themſelves, after the early Sweets of one peaceful and long Reign, began to groan under that Yoke, of which they had been themſelves the Impoſers. How much more muſt other Nations, and mighty Citys, at a far diſtance, have abhor'd this Tyranny, and deteſted their common Servitude under a People who were themſelves no better than mere Slaves?

IT may be look'd upon, no doubt, as providential that at this time, and in

* VOL. I. *pag.* 210, &c. And in the preceding Chapter, *pag.* 61.

these Circumstances of the World, there shou'd arise so high an expectation of *a divine Deliverer*; and that from the Eastern Parts and Confines of JUDEA, the Opinion shou'd spread it-self of such *a Deliverer to come*, with Strength from Heaven sufficient to break that Empire, which no earthly Power remaining cou'd be thought sufficient to encounter. Nothing cou'd have better dispos'd the generality of Mankind, to receive the *Evangelical Advice*; whilst they mistook *the News*, as many of the first Christians plainly did, and understood the Promises of a MESSIAS in this temporal Sense, with respect to his *second* Coming, and *sudden* Reign here upon *Earth*.

* SUPERSTITION, in the mean while, cou'd not but naturally prevail, as *Misery* and *Ignorance* increas'd. The ROMAN Emperors, as they grew more barbarous, grew so much the more superstitious. The *Lands* and *Revenues*, as well as the *Numbers* of the Heathen Priests grew daily. And when the season came, that by means of a Convert-Emperor, the Heathen † *Church-Lands*, with an Increase of Power,

* VOL. I. *pag.* 133. And below, *pag.* 90.

† How rich and vast these were, especially in the latter times of that Empire, may be judg'd from what belong'd to the

Power, became transfer'd to the Christian Clergy, 'twas no wonder if by such Riches and Authority they were in no small measure influenc'd and corrupted; as may be gather'd even from the accounts given us of these matters, by themselves.

WHEN, together with this, the *Schools* of the antient † Philosophers, which had been long in their Decline, came now to be dissolv'd, and their sophistick Teachers

the single Order of *the Vestals*, and what we read of the Revenues belonging to the Temples of *the Sun* (as in the time of the Monster HELIOGABALUS) and of other Donations by other Emperors. But what may give us yet a greater Idea of these Riches, is, That in the latter Heathen Times, which grew more and more superstitious, the restraining Laws (or Statutes of *Mort-main*) by which Men had formerly been with-held from giving away Estates by *Will*, or otherwise, *to Religious Uses*, were repeal'd; and the Heathen-Church let, in this manner, as a bottomless Gulph & devouring Receptacle of Land and Treasure. *Senatûs-consulto, & Constitutionibus Principum, Hæredes instituere concessum est Apollinem Didymæum, Dianam Ephesiam, Matrem Deorum*, &c. Ulpianus post Cod Theodos. *pag* 92. apud Marsh.

This answers not amiss to the modern Practice and Expression of *Making our Soul our Heir*: Giving to *God* what has been taken sometimes with freedom enough from *Man*; and conveying Estates in such a manner in this World, as to make good Interest of them in another. The Reproach of the antient *Satirist* is at present out of doors. 'Tis no affront to Religion now a days to compute its Profits. And a Man might well be accounted dull, who, in our present Age, shou'd ask the Question, *Dicite, Pontifices, in sacro quid facit Aurum?* Pers Sat. 2. See below, *pag.* 90, and 125 in the Notes, and 88. *ibid.*

† As above, *pag.* 61.

became Eccleſiaſtical Inſtructors; the unnatural Union of *Religion* and *Philoſophy* was compleated, and the monſtrous Product of this Match appear'd ſoon in the World. The odd exterior Shapes of Deitys, Temples, and holy Utenſils, which by the *EGYPTIAN Sects had been formerly ſet in battel againſt each other, were now metamorphos'd into *philoſophical Forms* and *Phantoms*; and, like Flags and Banners, diſplay'd in hoſtile manner, and born *offenſively*, by one Party againſt another. In former times thoſe barbarous Nations above mention'd were the ſole Warriors in theſe religious Cauſes; but now the whole World became engag'd: when inſtead of *Storks* and *Crocodiles*, other Enſigns were erected; when *ſophiſtical Chimeras*, *crabbed Notions*, *bombaſtick Phraſes*, *Soleciſms*, *Abſurdityes*, and a thouſand Monſters of a *ſcholaſtick* Brood, were ſet on foot, and made the Subject of vulgar Animoſity and Diſpute.

HERE firſt began that Spirit of *Bigotry* which broke out in a more raging manner than had been ever known before, and was leſs capable of *Temper* or *Moderation* than any Species, Form, or Mixture of Religion in the antient World. *Myſterys*,

* *Supra*, pag. 42, 46, 47, 60, And VOL. I. *pag.* 350. in the Notes.

Myſterys, which were heretofore treated with profound reſpect, and lay unexpos'd to vulgar Eyes, became publick and proſtitute; being enforc'd with Terrors, and urg'd with Compulſion and Violence, on the unfitted Capacitys and Apprehenſions of Mankind. The very *Jewiſh* Traditions, and *Cabaliſtick* Learning underwent this Fate. That which was naturally the Subject of profound Speculation and Inquiry, was made the neceſſary Subject of a ſtrict and abſolute Aſſent. The *allegorical*, *mythological* Account of Sacred Things, was wholly inverted: Liberty of Judgment and Expoſition taken away: No Ground left for Inquiry, Search, or Meditation: No Refuge from the *dogmatical* Spirit let looſe. Every Quarter was taken up; every Portion prepoſſeſs'd. All was reduc'd to * *Article* and *Propoſition*.

THUS a ſort of *philoſophical* ENTHUSIASM overſpread the World. And BIGOTRY (a † Species of *Superſtition* hardly known before) took place in Mens Affections, and arm'd 'em with a new Jealouſy againſt each other. Barbarous

* *Infra* pag. 332, 3, 4. in the Notes. *Et ſupra*, p. 61.

† Let any one who conſiders diſtinctly the Meaning and Force of the word BIGOTRY, endeavour to render it in either of the antient Languages, and he will find how peculiar a Paſſion it implies; and how different from the mere Affection of *Enthuſiaſm* or *Superſtition*.

Terms and Idioms were every day introduc'd: Monſtrous Definitions invented and impos'd: New Schemes of Faith erected from time to time; and Hoſtilitys, the fierceſt imaginable, exercis'd on theſe occaſions. So that the ENTHUSIASM or ZEAL, which was uſually ſhewn by Mankind in behalf of their particular Worſhips, and which for the moſt part had been hitherto *defenſive* only, grew now to be univerſally of the *offenſive* kind.

IT MAY be expected of me perhaps, that being fallen thus from remote Antiquity to later Periods, I ſhou'd ſpeak on this occaſion with more than ordinary Exactneſs and Regularity. It may be urg'd againſt me, that I talk here, as *at random* and *without-book*: neglecting to produce my Authoritys, or continue my Quotations, according to the profeſs'd Style and Manner in which I began this preſent Chapter. But as there are many greater Privileges by way of Variation, Interruption, and Digreſſion, allow'd to us *Writers of* MISCELLANY; and eſpecially to ſuch as are *Commentators* upon other Authors; I ſhall be content to remain myſterious in this reſpect, and explain my-ſelf no further than by a noted *Story*; which ſeems to ſute our Author's purpoſe, and the preſent Argument.

'TIS

'TIS observable from Holy Writ, that the antient EPHESIAN Worshippers, however zealous or enthusiastick they appear'd had only *a defensive* kind of Zeal in behalf of their * Temple; whenever they thought in earnest, it was brought in danger. In the † Tumult which happen'd in that City near the time of the holy Apostle's Retreat, we have a remarkable instance of what our Author calls a religious *Panick*. As little *Bigots* as the People were, and as far from any *offensive* Zeal, yet when their establish'd Church came to be call'd in question, we see in what a manner their Zeal began to operate. ‡ "*All with one voice, about the* "*space of two hours, cried out, saying*

* The Magnificence and Beauty of that Temple is well known to all who have form'd any idea of the antient *Grecian* Arts & Workmanship. It seems to me to be remarkable in our learned & elegant Apostle, that tho an Enemy to this mechanical Spirit of Religion in the EPHESIANS; yet according to his known Character, he accommodates himself to their Humour, and the natural Turn of their ENTHUSIASM; by writing to his Converts in a kind of *Architect*-style, and almost with a perpetual Allusion to *Building*, and to that *Majesty*, *Order*, and *Beauty*, of which their Temple was a Masterpiece. Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν, ὄντος ἀκρογωνιαίου λίθου αὐτοῦ Ἰησοῦ Χριστοῦ· Ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ. Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.—Eph. ch. ii. ver. 20, 21, 22. And to Ch. iii. ver. 17, 18, &c. And Ch. iv. ver. 16, 29.

† Act. Apost. chap. xix. ver. 23.

‡ Ibid. ver. 28 & 34.

" *Great is* DIANA *of the* Epheſians." At the ſame time this Aſſembly was ſo confus'd, that * *the greater part knew not wherefore they were come together*; and conſequently cou'd not underſtand why their Church was *in any Danger*. But the ENTHUSIASM was got up, and a PANICK *Fear for the Church* had ſtruck the Multitude. It ran into a popular *Rage* or epidemical *Phrenzy*, and was communicated (as our † Author expreſſes it) " by Aſpect, " or, as it were, by Contact, or Sym- " pathy."

IT muſt be confeſs'd, that there was beſides theſe Motives *a ſecret Spring* which forwarded this ENTHUSIASM. For certain Partys concern'd, Men of Craft, and ſtrictly united in Intereſt, had been ſecretly call'd together, and told, "Gentlemen! " ‡ (or *Sirs*!) Ye know that by this *Myſte-* " *ry*, or Craft, we have our Wealth. Ye " ſee withal and have heard that not only " here at EPHESUS, but almoſt thro'-out " all ASIA, this PAUL has perſuaded and " turn'd away many People, by telling " them, *They are no real Gods who are fi-* " *gur'd, or wrought with hands*: ſo that " not

* Act. Apoſt. chap. xix. ver. 32.
† Letter of Enthuſiaſm, VOL I. *pag.* 15.
‡ Act. Apoſt. chap. xix. ver. 25, &c.

„ not only this our *Craft* is in danger; but
„ alſo *the Temple* it-ſelf.„

NOTHING cou'd be more *moderate* and wiſe, nothing more agreeable to that magiſterial Science or Policy, which our Author * recommends, than the Behaviour of the *Town-Clerk* or *Recorder* of the City, as he is repreſented on this occaſion, in Holy Writ. I muſt confeſs indeed, he went pretty far in the uſe of this moderating Art. He ventur'd to aſſure the People, „ That every one acquieſc'd *in*
„ their antient Worſhip of the great Godeſs, and in their Tradition of the
„ Image, which fell down from JUPITER: That theſe were Facts undeniable: and That the new Sect neither
„ meant the pulling down of their Church,
„ nor ſo much as offer'd to blaſpheme or
„ ſpeak amiſs of their Goddeſs.„

THIS, no doubt, was ſtretching the point ſufficiently; as may be underſtood by the Event, in after time. One might perhaps have ſuſpected this Recorder to have been himſelf *a Diſſenter*, or at leaſt *an Occaſional Conformiſt*, who cou'd anſwer ſo roundly for the new Sect, and warrant the *Church in Being* ſecure of Damage, and out of all *Danger* for the future. Mean

* Letter of Enthuſiaſm, VOL. I. *pag.* 16, &c.

while the Tumult was appeas'd: No harm befel the Temple for that time. The new Sect acquieſc'd in what had been ſpoken on their behalf. They allow'd the Apology of the Recorder. Accordingly the Zeal of the Heathen Church, which was only *defenſive*, gave way: And the new Religioniſts were proſecuted no further.

HITHERTO, it ſeems, the Face of PERSECUTION had not openly ſhewn it-ſelf in the wide World. 'Twas ſufficient Security for every Man, that he gave no diſturbance to what was publickly eſtabliſh'd. But when *offenſive Zeal* came to be diſcover'd in one Party, the reſt became in a manner neceſſitated to be Aggreſſors in their turn. They who obſerv'd, or had once experienc'd this intolerating Spirit, cou'd no longer tolerate on their part*. And they who had once

* Thus the Controverſy ſtood before the Time of the Emperor JULIAN, when Blood had been ſo freely drawn, and Cruelty ſo frequently exchang'd not only between Chriſtian and Heathen, but between Chriſtian and Chriſtian; after the moſt barbarous manner. What the Zeal was of many early Chriſtians againſt the Idolatry of the old Heathen Church (at that time the eſtabliſh'd one) may be comprehended by any Perſon who is ever ſo ſlenderly vers'd in the Hiſtory of thoſe Times. Nor can it be ſaid indeed of us Moderns, that in the quality of *good Chriſtians* (as that Character is generally underſtood) we are found either backward or ſcrupulous in aſſigning to Perdition ſuch Wretches as we pronounce *guilty of Idolatry*.

once exerted it over others, cou'd expect no better Quarter for themselves. So that nothing less than *mutual Extirpation* became the Aim and almost open Profession of each religious Society. IN

Idolatry. The name *Idolater* is sufficient Excuse for almost any kind of Insult against the Person, and much more against the Worship of such a Mis-Believer. The very word *Christian* is in common Language us'd for *Man*, in opposition to *Brute Beast*, without leaving so much as a middle place for the poor *Heathen* or *Pagan*: who, as the greater Beast of the two, is naturally doom'd to Massacre, and his Gods and Temples to Fracture and Demolishment. Nor are we masters of this Passion, even in our best humour. The *French* Poets (we see) can with great Success, and general Applause, exhibit this primitive Zeal even on the publick Stage: POLYEUCTE, Act II. Sc. 6.

Ne perdons plus de temps, le Sacrifice est prêt,
Allons y du vray Dieu soutenir l'interêt;
Allons fouler aux piés ce Foudre ridicule
Dont arme un bois pourri ce Peuple trop credule;
Allons en éclairer l'aveuglement fatal,
Allons briser ces Dieux de Pierre & de Metal:
Abandonnons nos jours à cette ardeur celeste,
Faisons triompher Dieu; qu'il disposse du reste.

I should scarce have mention'd this, but that it came into my mind how ill a Construction some People have endeavour'd to make of what our Author, stating the Case of Heathen and Christian Persecution, in his *Letter of Enthusiasm*, has said concerning the Emperor JULIAN. It was no more indeed than had been said of that virtuous and gallant Emperor by his greatest Enemys: even by those who (to the shame of Christianity) boasted of his having been most inso'ently affronted on all occasions, and even treacherously assassinated by one of his Christian Soldiers. As for such Authors as these, shou'd I cite them in their proper invective Style and Saint-like Phrase, they wou'd make no very agreeable appearance, especially in *Miscellanys* of the kind we have here undertaken. But a Letter of that elegant and witty Emperor, may not be improperly plac'd amongst our Citations, as a Pattern of his Humour and Ge-

IN this extremity, it might well perhaps have been eſteem'd the happieſt Wiſh for Mankind, That *one* of theſe contending Partys of incompatible Religioniſts ſhou'd

Genius, as well as of his Principle and Sentiments, on this occaſion. JULIAN's *Epiſtles*, Numb. 51.

JULIAN to the BOSTRENS.

„ *I ſhould have thought, indeed, that the* Galilæan *Leaders wou'd have eſteem'd themſelves more indebted to me, than to him who preceded me in the Adminiſtration of the Empire. For in his time, many of them ſuffer'd Exile, Perſecution, and Impriſonment. Multitudes of thoſe whom in their Religion they term* Heretick*s, were put to the ſword. Inſomuch that in* Samoſata, Cyzicum, Paphlagonia, Bithynia, Galatia, *and many other Countrys, whole Towns were level'd with the Earth. The juſt Reverſe of this has been obſerv'd in my time. The Exiles have been recall'd; and the Proſcrib'd reſtor'd to the lawful Poſſeſſion of their Eſtates. But to that height of Fury and Diſtraction are this People arriv'd, that being no longer allow'd the Privilege to tyranize over one another, or perſecute either their own Sectarys, or the Religious of the lawful Church, they ſwell with rage, and leave no ſtone unturn'd, no opportunity unimploy'd, of raiſing Tumult and Sedition. So little regard have they to true Piety; ſo little Obedience to our Laws and Conſtitutions; however humane and tolerating. For ſtill do we determine and ſteddily reſolve, never to ſuffer one of them to be drawn involuntarily to our Altars.* *** *As for the mere People, indeed, they appear driven to theſe Riots and Seditions by thoſe amongſt them whom they call* CLERICKS *: who are now enrag'd to find themſelves reſtrain'd in the uſe of their former Power and intemperate Rule.* *** *They can no longer act the Magiſtrate or Civil Judg, nor aſſume Authority to make Peoples* Wills, *ſupplant Relations, poſſeſs themſelves of other Mens Patrimonys, and by ſpecious Pretences transfer* all *into their own poſſeſſion.* *** *For this reaſon I have thought fit, by this* Publick EDICT, „ *to forewarn the People of this ſort, that they raiſe no*

„ *more*

ſhou'd at laſt prevail over the reſt; ſo as by an univerſal and abſolute Power to * determine Orthodoxy, and make that Opinion effectually *Catholick*, which in their particular Judgment had the beſt right to that Denomination. And thus by force of Maſſacre and Deſolation, *Peace* in Worſhip,

„ *more Commotions, nor gather in a riotous manner about*
„ *their ſeditious* CLERICKS, *in defiance of the Magiſtrate,*
„ *who has been inſulted and in danger of being ſton'd by*
„ *theſe incited Rabbles. In their Congregations they may,*
„ *notwithſtanding, aſſemble as they pleaſe, and croud about*
„ *their Leaders, performing Worſhip, receiving Doctrine, and*
„ *praying, according as they are by them taught and con-*
„ *ducted: But if with any Tendency to Sedition; let them*
„ *beware how they hearken, or give aſſent; and remember,*
„ *'tis at their peril, if by theſe means they are ſecretly wrought*
„ *up to Mutiny and Inſurrection. . . . Live, therefore, in*
„ *Peace and Quietneſs! neither ſpitefully oppoſing, or injuri-*
„ *ouſly treating one another. You miſguided People of the*
„ *new way, Beware, on your ſide! And you of th' antient*
„ *and eſtabliſh'd Church, injure not your Neighbours & Fel-*
„ *low-Citizens, who are enthuſiaſtically led away, in Igno-*
„ *rance and Miſtake, rather than with Deſign or Malice!*
„ *'Tis by* DISCOURSE *and* REASON, *not by* Blows,
„ Inſults, *or* Violence, *that Men are to be inform'd of Truth,*
„ *and convinc'd of Error. Again therefore and again I en-*
„ *join and charge the zealous Followers of the true Religion,*
„ *no way to injure, moleſt, or affront the* Galilæan *People.*„

Thus the generous & mild Emperor; whom we may indeed call *Heathen*, but not ſo juſtly *Apoſtate*: ſince being, at different times of his Youth, tranſfer'd to different Schools or Univerſitys, and bred under Tutors of each Religion, as well *Heathen*, as *Chriſtian*; he happen'd, when of full age, to make his choice (tho very unfortunately) in the former kind, & adher'd to the antient Religion of his Country & Forefathers. See the ſame Emperor's Letters to ARTABIUS, Numb. 7. and to HECEBOLUS, Numb. 43. and to the People of *Alexandria*, Numb. 10. See VOL. I. *p.* 25.

* *Infra, p.* 343.

ſhip, and *Civil* Unity by help of the *Spiritual*, might be preſum'd in a fair way of being reſtor'd to Mankind.

I SHALL conclude with obſerving how ably the ROMAN-*Chriſtian*, and once *Catholick* Church, by the aſſiſtance of their converted * Emperors, proceeded in the Eſtabliſhment of their growing Hierarchy. They conſider'd wiſely the various *Superſtitions* and *Enthuſiaſms* of Mankind; and prov'd the different Kinds and Force of each. All theſe ſeeming Contrarietys of human Paſſion they knew how to comprehend in their political Model and ſubſervient Syſtem of Divinity. They knew how to make advantage both from the high Speculations of *Philoſophy*, and *the groſſeſt Ideas* of Vulgar *Ignorance*. They ſaw there was nothing more different than *that* ENTHUSIASM which ran upon *Spirituals*, according to the † ſimpler Views of the divine Exiſtence, and *that* which ran upon ‡ external Proportions, Magnificence of Structures, Ceremonys, Proceſſions, Quires, and thoſe other Harmonys which captivate *the Eye* and *Ear*. On this account they even added to this *latter* kind, and diſplay'd Religion in a yet more gorgeous Habit of Temples, Statues, Paintings,

* VOL. I. *pag.* 133. *Supra*, 78, 79.
† VOL. II *pag* 270, 271.
‡ *Supra*, pag. 14

lings, Veſtments, Copes, Miters, Purple, and the Cathedral Pomp. With theſe Arms they cou'd ſubdue the victorious *Goths*, and ſecure themſelves an ATTILA *, when their CÆSARS fail'd them.

THE truth is, 'tis but a vulgar Species of ENTHUSIASM, which is mov'd chiefly by *Shew* and *Ceremony*, and wrought upon by Chalices and Candles, Robes, and figur'd Dances. Yet this, we may believe, was lookt upon as no ſlight Ingredient of *Devotion* in thoſe days; ſince, at this hour, the Manner is found to be of conſiderable Efficacy with ſome of the Devout amongſt our-ſelves, who paſs the leaſt for *ſuperſtitious*, and are reckon'd in the Number of the polite World. This the wiſe Hierarchy duly preponderating; but being ſatisfy'd withal that there were other Tempers and Hearts which cou'd not ſo eaſily be captivated by this *exterior* Allurement, they aſſign'd another Part of Religion to Proſelytes of another *Character* and

* When this victorious Ravager was in full March to ROME, St. LEON (the then Pope) went out to meet him in ſolemn Pomp. The *Goth* was ſtruck with the Appearance, obey'd the Prieſt, and retir'd inſtantly with his whole Army in a *panick* Fear; alledging that among the reſt of the *Pontifical* Train, he had ſeen one of an extraordinary Form, who threaten'd him with Death, if he did not inſtantly retire. Of this important Encounter there are in St. PETER's Church, in the *Vatican*, and elſewhere, at ROME, many fine Sculptures, Paintings, and Repreſentations, deſervingly made, in honour of the Miracle.

and *Complexion*, who were allow'd to proceed on a quite different bottom; by *the inward way* of *Contemplation*, and *Divine Love*.

THEY are indeed so far from being jealous of mere ENTHUSIASM, or the *extatick* manner of Devotion, that they allow their *Mysticks* to write and preach in the most rapturous and seraphick Strains. They suffer them, in a manner, to supersede all external Worship, and triumph over outward Forms; till the refin'd Religionists proceed so far as either expressly or seemingly to dissuade the Practice of the vulgar and establish'd Ceremonial Dutys. And then, indeed *, they check the suppos'd *exorbitant* ENTHUSIASM, which wou'd prove dangerous to their *Hierarchal* State.

IF modern *Visions*, *Prophecys*, and *Dreams*, *Charms*, *Miracles*, *Exorcisms*, and the rest of this kind, be comprehended in that which we call FANATICISM or SUPERSTITION; to this Spirit they allow a full Career; whilst to ingenuous Writers they afford the Liberty, on the other side, in a civil manner, to call in question

* Witness the Case of MOLINOS, and of the pious, Worthy and ingenious *Abbé* FENELON, now Archbishop of *Cambray*.

queſtion theſe ſpiritual Feats perform'd in Monaſterys, or up and down by their *mendicant* or *itinerant* Prieſts, and ghoſtly Miſſionarys.

THIS is that antient *Hierarchy*, which in reſpect of its firſt Foundation, its Policy, and the Conſiſtency of its whole Frame and Conſtitution, cannot but appear in ſome reſpect auguſt and venerable, even in ſuch as we do not uſally eſteem weak Eyes. Theſe are the ſpiritual Conquerors, who, like the firſt CÆSARS, from ſmall Beginnings, eſtabliſh'd the Foundations of an almoſt Univerſal Monarchy. No wonder if at this day the immediate View of this Hierarchal Reſidence, the *City* and *Court* of ROME, be found to have an extraordinary Effect on Foreigners of other latter Churches. No wonder if the amaz'd Surveyors are for the future ſo apt either to conceive the horrideſt Averſion to all Prieſtly Government; or, on the contrary, to admire it, ſo far as even to wiſh a Coaleſcence or Reunion with this antient *Mother*-Church.

IN reality, the Exerciſe of Power, however arbitrary or deſpotick, ſeems leſs intolerable under ſuch a ſpiritual Sovereignty, ſo extenſive, antient, and of ſuch a long Succeſſion, than under the petty Tyrannys and mimical Politys of ſome new Pretenders.

ders. The former may even * *perſecute* with a tolerable Grace: The latter, who wou'd willingly derive their Authority from the former, and graft on their *ſucceſſive Right*, muſt neceſſarily make a very aukard Figure. And whilſt they ſtrive to give themſelves the ſame Air of Independency on the Civil Magiſtrate: whilſt they affect the ſame Authority in Government, the ſame Grandure, Magnificence, and Pomp in Worſhip, they raiſe the higheſt Ridicule, in the Eyes of thoſe who have real Diſcernment, and can diſtinguiſh *Originals* from *Copys*:

† *O Imitatores, ſervum pecus!*

* *infra*, p. 110.
† Horat. Lib. 1. Ep. 19.

CHAP.

CHAP. III.

Of the Force of Humour *in Religion.* ——*Support of our Author's Argument in his* Eſſay *on the Freedom of* Wit *and* Raillery.—— ZEAL *diſcuſs'd. Spiritual Surgeons: Executioners: Carvers.* ——*Original of* human Sacrifice. ——*Exhilaration of Religion.*—— *Various Aſpects, from outward Cauſes.*

THE celebrated *Wits* of the MISCELLANARIAN Race, the *Eſſay-Writers*, *caſual Diſcourſers*, *Reflection-Coiners*, *Meditation-Founders*, and others of the irregular kind of Writers, may plead it as their peculiar Advantage, "That they follow the *Variety* of NATURE." And in ſuch *a Climate* as ours, their Plea, no doubt, may be very juſt. We *Iſlanders*, fam'd for other Mutabilitys, are particularly noted for the Variableneſs and Inconſtancy of our Weather. And if our Taſte in *Letters* be found anſwerable to this Temperature of our Climate; 'tis certain

tain a Writer muſt, in our Account, be the more valuable in his kind, as he can agreeably *ſurprize* his Reader, by *ſudden Changes*, and *Tranſports*, from one Extreme to another.

WERE it not for the known Prevalency of this Reliſh, and the apparent Deference paid thoſe Genius's who are ſaid to *elevate* and *ſurprize*; the Author of theſe MISCELLANYS might, in all probability, be afraid to entertain his Reader with this multifarious, complex, and deſultory kind of Reading. 'Tis certain, that if we conſider the Beginning and Proceſs of our preſent Work, we ſhall find ſufficient Variation in it. From a profeſs'd Levity, we are laps'd into a ſort of Gravity unſutable to our manner of ſetting out. We have ſteer'd an adventurous Courſe, and ſeem newly come out of a ſtormy and rough Sea. 'Tis time indeed we ſhou'd enjoy a Calm, and inſtead of expanding our Sails before the ſwelling Guſts, it befits us to retire under the Lee-ſhore, and ply our Oars in a ſmooth Water.

'TIS the *Philoſopher*, the *Orator*, or the *Poet*, whom we may compare to ſome Firſt Rate Veſſel, which launches out into the wide Sea, and with a proud Motion inſults the encountering Surges. We

ESSAY-

ESSAY-*Writers* are of the *Small-Craft*, or *Galley-kind*. We move chiefly by Starts and Bounds; according as our Motion is by frequent Intervals renew'd. We have no great Adventure in view; nor can tell certainly whither we are bound. We undertake no mighty Voyage, by help of Stars or Compass; but row from Creek to Creek, keep up a coasting Trade, and are fitted only for fair Weather and the Summer Season.

HAPPY therefore it is for *us* in particular, that having finish'd our Course of ENTHUSIASM, and pursu'd our Author into his * *second* Treatise, we are now, at last, oblig'd to turn towards pleasanter Reflections, and have such Subjects in view as must naturally reduce us to a more familiar Style. WIT and HUMOR (the profess'd Subject of the Treatise now before us) will hardly bear to be examin'd in ponderous Sentences and pois'd Discourse. We might now perhaps do best, to lay aside the Gravity of strict Argument, and resume the way of *Chat*; which, thro' Aversion to a contrary *formal manner*, is generally reliss'd with more than ordinary Satisfaction. For Excess of *Physick* (we know) has often made Men hate the name of *wholesom*. And an abundancy of forc'd

* *Viz.* Essay on the Freedom of *Wit* and *Humour*, VOL. I.

Instruction, and solemn Counsel, may have made Men full as averse to any thing deliver'd with an Air of high *Wisdom* and *Science*; especially if it be so *high* as to be set above all human Art of *Reasoning*, and even above *Reason* it-self, in the account of its sublime Dispensers.

HOWEVER, since it may be objected to us by certain *Formalists* of this sort, "That we can prove nothing duly without proving it *in form*:" we may for once condescend to their Demand; state our Case *formally*; and divide our Subject into Parts, after the *precise* manner, and according to just *Rule* and *Method*.

OUR purpose, therefore, being to defend an Author who has been charg'd as too presumptous for introducing the way of WIT and HUMOUR into *religious Searches*; we shall endeavour to make appear:

1*st*, THAT WIT and HUMOUR are corroborative of *Religion*, and promotive of *true Faith*.

2*ly*, THAT they are us'd as proper *Means* of this kind by the holy Founders of Religion.

3*ly*, THAT notwithstanding the dark Complexion and sour Humour of some religious

ligious Teachers, we may be juſtly ſaid to have in the main, A *witty* and *good-humour'd Religion.*

AMONG the earlieſt Acquaintance of my Youth, I remember, in particular, *a Club* of three or four merry Gentlemen, who had long kept Company with one another, and were ſeldom ſeparate in any Party of Pleaſure or Diverſion. They happen'd once to be upon a travelling Adventure, and came to a Country, where they were told for certain, they ſhould find the worſt Entertainment, as well as the worſt Roads imaginable. One of the Gentlemen, who ſeem'd the leaſt concern'd for this Diſaſter, ſaid ſlightly and without any ſeeming Deſign, "That the "beſt Expedient for them in this Extre-"mity wou'd be to keep themſelves in "high Humour, and endeavour to com-"mend every thing which the Place af-"forded." The other Gentlemen immediately took the hint; but, as it happen'd, kept ſilence, paſs'd the Subject over, and took no further notice of what had been propos'd.

BEING enterd into the diſmal Country, in which they proceeded without the leaſt Complaint; 'twas remarkable, that if by great chance they came to any tolerable Bit of Road, or any ordinary Proſ-

ſpect, they fail'd not to ſay ſomething or other *in his praiſe*, and wou'd light often on ſuch pleaſant *Fancys* and *Repreſentations*, as made the Objects in reality agreeable.

WHEN the greateſt part of the Day was thus ſpent, and our Gentlemen ariv'd where they intended to take their Quarters, the firſt of 'em who made trial of the Fare, or taſted either *Glaſs* or *Diſh*, recommended it with ſuch an air of Aſſurance, and in ſuch lively Expreſſions of Approbation, that the others came inſtantly over to his Opinion, and confirm'd his *Relish* with many additional Encomiums of their own.

MANY ingenious Reaſons were given for the ſeveral *odd* Taſtes and Looks of Things, which were preſented to 'em at Table. "Some Meats were *wholeſom*: "Others *of a high Taſte*: Others accor- "ding to the manner of eating in *this* or "*that foreign Country*." Every Diſh had the flavour of ſome celebrated Receit in *Cookery*; and the *Wine*, and other Liquors, had, in their turn, the Advantage of being treated in the ſame elegant ſtrain. In ſhort, our Gentlemen eat and drank heartily, and took up with their indifferent Fare ſo well, that 'twas apparent they had wrought upon themſelves *to believe* they were tolerably well ſerv'd.

THEIR

THEIR Servants, in the mean time, having laid no ſuch Plot as this againſt themſelves, kept to their *Senſes*, and ſtood it out, "That their Maſters had certainly "loſt *theirs*. For how elſe cou'd they "*ſwallow* ſo contentedly, and take all *for* "*good* which was ſet before 'em?"

HAD I to deal with a malicious Reader; he might perhaps pretend to infer from this *Story* of my travelling Friends, that I intended to repreſent it as an eaſy Matter for People to perſuade themſelves into what *Opinion* or *Belief* they pleas'd. But it can never ſurely be thought, that Men of true *Judgment* and *Underſtanding* ſhou'd ſet about ſuch a Task as that of preverting their own *Judgment*, and giving a wrong Biaſs to their REASON. They muſt eaſily foreſee that an Attempt of this kind, ſhould it have the leaſt Succeſs, wou'd prove of far worſe Conſequence to them than any Perverſion of their *Taſte*, *Appetite*, or ordinary *Senſes*.

I MUST confeſs it, however, to be my Imagination, that where *fit Circumſtances* concur, and many inviting Occaſions offer from the ſide of Mens *Intereſt*, their *Humour*, or their *Paſſion*; 'tis no extraordinary Caſe to ſee 'em enter into ſuch *a Plot* as this againſt their own Underſtand-

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ings, and endeavour by all possible means to persuade both themselves and others of what they think *convenient* and *useful to believe.*

IF in many particular Cases, where Favour and Affection prevail, it be found so easy a thing with us, to impose upon ourselves; it cannot surely be very hard to do it, where, we take for granted, *our highest Interest is concern'd.* Now it is certainly no small *Interest* or *Concern* with Men, to believe what is by Authority establish'd; since in the Case of Disbelief there can be no Choice left but either to live *a Hypocrite*, or be esteem'd *profane.* Even where Men are left to themselves, and allow'd the Freedom of their Choice, they are still forward enough *in believing*; and can officiously endeavour to persuade themselves of the Truth of any flattering Imposture.

NOR is it un-usual to find Men successful in this *Endeavour*: As, among other Instances, may appear by the many *religious Faiths* or *Opinions*, however preposterous or contradictory, which, Age after Age, we know to have been rais'd on the Foundation of *Miracles* and pretended *Commissions* from Heaven. These have been as generally espous'd and passionately cherish'd as the greatest Truths and most certain

tain Revelations. 'Tis hardly to be ſuppos'd that ſuch Combinations ſhou'd be form'd, and Forgerys erected with ſuch Succeſs and Prevalency over the Underſtandings of Men, did not *they themſelves* co-operate, of their own accord, towards the Impoſture, and ſhew, "That by a "*good-Will* and *hearty Deſire of believing*, "they had in reality a conſiderable Hand "in the Deceit.

'TIS certain that in a Country, where FAITH has, for a long time, gone *by Inheritance*, and *Opinions* are entail'd by *Law*, there is little room left for the Vulgar to alter their Perſuaſion, or deliberate on the Choice of their religious Belief. Whenſoever a Government thinks fit to concern itſelf with Mens *Opinions*, and by its abſolute Authority impoſe any particular *Belief*, there is none perhaps ever ſo ridiculous or monſtrous in which it needs doubt of having good Succeſs. This we may ſee thoroughly effected in certain Countrys, by a ſteddy Policy, and ſound Application of Puniſhment and Reward: with the Aſſiſtance of *particular Courts* erected to this end; *peculiar Methods* of Juſtice; *peculiar Magiſtrates* and *Officers*; proper *Inqueſts*, and certain *wholeſom Severitys*, not ſlightly adminiſter'd, and play'd with, (as certain Triflers propoſe) but duly and properly inforc'd; as is abſolutely requiſite to this end

of ſtrict *Conformity*, and *Unity* in one and the ſame Profeſſion, and manner of Worſhip.

BUT ſhou'd it happen to be *the* TRUTH it-ſelf which was thus effectually propagated by the Means we have deſcrib'd; the very Nature of ſuch *Means* can, however, allow but little Honour to the *Propagators*, and little Merit to the *Diſciples* and *Believers*. 'Tis certain that MAHOMETISM, PAGANISM, JUDAISM, or any *other* BELIEF may ſtand, as well as *the trueſt*, upon this Foundation. He who is now an *Orthodox* CHRISTIAN, wou'd by virtue of ſuch a Diſcipline have been infallibly as true a MUSSULMAN, or as errant a HERETICK; had his Birth happen'd in another place.

FOR this reaſon there can be no rational Belief but where *Compariſon* is allow'd, *Examination* permitted, and a ſincere *Toleration* eſtabliſh'd. And in this caſe, I will preſume to ſay, "That *Whatever* BELIEF "is once eſpous'd or countenanc'd by the "Magiſtrate, it will have a ſufficient advantage; without any help from Force "or Menaces on one hand, or extraordinary Favour and partial Treatment on "the other." If *the* BELIEF be in any meaſure conſonant to *Truth* and *Reaſon*, it will find as much favour in the eyes of Mankind, as *Truth* and *Reaſon* need deſire.

Whatever

Whatever Difficultys there may be in any particular *Speculations* or *Myſterys* belonging to it; the better ſort of Men will endeavour to paſs 'em over. They will *believe* (as our * Author ſays) *to the full ſtretch of their* REASON, and add Spurs to their FAITH, in order to be the more *ſociable*; and conform the better with what their *Intereſt*, in conjunction with their *Good-Humour*, inclines them to receive as credible, and obſerve as their *religious Duty* and *devotional Task.*

HERE it is that GOOD HUMOUR will naturally take place, and the *hoſpitable Diſpoſition* of our travellings Friends above-recited will eaſily transfer it ſelf nto *Religion*, and operate in the ſame manner with reſpect to the *eſtabliſh'd Faith* (however miraculous or incomprehenſible) under a tolerating, mild, and gentle Government.

EVERY one knows, indeed, That by HERESY is underſtood a Stubbornneſs in *the Will*, not a Defect merely in *the Underſtanding*. On this account 'tis impoſſible that an honeſt and *good humour'd* Man ſhou'd be a *Schiſmatick* or *Heretick*, and affect to ſeparate from his national Worſhip on ſlight Reaſons, or without ſevere *Provocation.*

* Letter of Enthuſiaſm, VOL. I. *pag.* 34.

To be pursu'd by *petty* INQUISITORS; to be threatned with *Punishment*, or *penal Laws*; to be *mark'd out* as dangerous and suspected; to be rail'd at *in high Places*, with all the study'd Wit and Art of Calumny; are indeed sufficient Provocations to *ill Humour*, and may force People to *divide*, who at first had never any such Intention. But the Virtue of *Good-Humour* in RELIGION is such, that it can even reconcile Persons to a Belief, in which they were never bred, or to which they had conceiv'd a former Prejudice.

FROM these Considerations we cannot but of course conclude, "That there is "nothing so ridiculous in respect of Po-"licy, or so wrong and odious in respect "of common Humanity, as a *moderate* "and *half-way* PERSECUTION." It only frets the Sore; it raises the *Ill-humour* of Mankind; excites the keener Spirits; moves Indignation in Beholders; and sows the very Seeds of Schism in Mens bosoms. A *resolute* and *bold-fac'd* PERSECUTION leaves no time or scope for these engendring Distempers, or gathering Ill-humours. It does the work at once; by *Extirpation*, *Banishment*, or *Massacre*; and like a bold Stroke in Surgery, dispatches by one short *Amputation*, what a bungling Hand wou'd make worse and worse, to

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the perpetual Sufferance and Misery of the Patient.

IF there be on earth a proper way to render the most sacred Truth suspected, 'tis by supporting it with *Threats*, and pretending to *terrify* People into the Belief of it. This is a sort of daring Mankind in a Cause where they know themselves superior, and out of reach. The weakest Mortal finds within himself, that tho he may be *out-witted* and *deluded*, he can never be *forc'd* in what relates to his *Opinion* or *Assent*. And there are few Men so ignorant of human Nature, and of what they hold in common with their Kind, as not to comprehend, "That where great "Vehemence is expres's'd by any one in "what relates solely to *another*, 'tis sel- "dom without some private Interest of "*his own*."

IN common Matters of Dispute, the angry Disputant makes the best Cause to appear the worst. A *Clown* once took a fancy to hear the *Latin* Disputes of Doctors at a University. He was ask'd what pleasure he could take in viewing such Combatants, when he could never know so much as which of the Partys had the better. "For that matter, reply'd the "*Clown*, I a'n't such a Fool neither, but I "can see who's the first that puts t'other

" into a Paſſion." Nature her-ſelf dictated this Leſſon to the Clown; " That he " who had the better of the Argument, " wou'd be *eaſy* and *well-humour'd*: But " he who was unable to ſupport his Cauſe " by Reaſon, wou'd naturally loſe his " Temper, and grow *violent*."

WERE two Travellers agreed to tell their Story ſeparate in publick: the one being a Man of Sincerity, but *poſitive* and *dogmatical*; the other leſs ſincere, but *eaſy* and *good-humour'd*: tho it happen'd that the Accounts of this latter Gentleman were of the more miraculous ſort; they wou'd yet ſooner gain Belief, and be more favourably receiv'd by Mankind, than the ſtrongly aſſerted Relations and vehement Narratives of the other *fierce* Defender of the Truth.

THAT GOOD HUMOUR is a chief Cauſe of Compliance, or Acquieſcence in matters of *Faith*, may be prov'd from the very *Spirit* of thoſe, whom we commonly call CRITICS. 'Tis a known Prevention againſt the Gentlemen of this Character; " That they are generally *ill hu-* " *mour'd*, and *ſplenetick*." The World will needs have it, That their *Spleen* diſturbs 'em. And I muſt confeſs I think the World in general to be ſo far right in this Conceit, That tho all *Criticks* perhaps

are

are not neceſſarily *ſplenetick*; all *ſplenetick People* (whether naturally ſuch, or made ſo by ill Uſage) have a neceſſary Propenſity to *Criticiſm* and *Satir*. When Men are *eaſy* in themſelves, they let others remain ſo; and can readily comply with what ſeems *plauſible*, and is thought conducing to *the Quiet* or *good Correſpondence* of Mankind. They ſtudy to raiſe no Difficultys or Doubts. And in religious Affairs, 'tis ſeldom that they are known forward to entertain ill Thoughts or Surmiſes, whilſt they are unmoleſted. But if diſturb'd by groundleſs Arraignments and Suſpicions, by unneceſſary Invectives, and bitter Declamations, and by a contentious quarrelſom Aſpect of Religion; they naturally turn *Criticks*, and begin to queſtion every thing. The Spirit of *Satir* riſes with the *ill Mood*: and the chief Paſſion of Men thus diſeas'd and thrown out of Good Humour, is to find fault, cenſure, unravel, confound, and leave nothing without exception and controverſy.

THESE are the *Scepticks* or *Scrupuliſts*, againſt whom there is ſuch a Clamor rais'd. 'Tis evident, in the mean while, that the very *Clamor* it-ſelf, join'd with the uſual Menaces and Shew of Force, is that which chiefly raiſes this *ſceptical* Spirit, and helps to multiply the number of theſe inquiſitive and *ill-humour'd* CRI-

TICKS. Mere *Threats*, without power of Execution, are only exasperating and provocative. They * who are Masters of the *carnal* as well as *spiritual* Weapon, may apply each at their pleasure, and in what proportion they think necessary. But where the Magistrate resolves steddily to reserve his *Fasces* for his own proper Province, and keep the Edg-Tools and deadly Instruments out of other Hands, 'tis in vain for spiritual Pretenders to take such magisterial Airs. It can then only become them to brandish such Arms, when they have strengthe nough to make the Magistrate resign his Office, and become *Provost* or *Executioner* in their service. ——

SHOU'D any one who happens to read these Lines, perceive in himself a rising Animosity against the Author, for asserting thus zealously the Notion of a *religious Liberty*, and *mutual Toleration*; 'tis wish'd that he wou'd maturely deliberate on the Cause of his Disturbance and Ill-humour. Wou'd he deign to look narrowly into himself, he wou'd undoubtedly find that it is not ZEAL for *Religion* or the *Truth*, which moves him on this occasion. For had he happen'd to be in a Nation where he was *no Conformist*, nor had any Hope or Expectation of obtaining the Precedency

* *Supra*, pag: 94.

dency for his *own* Manner of Worſhip, he wou'd have found nothing prepoſterous in this our Doctrine of *Indulgence*. 'Tis a Fact indiſputable, that whatever Sect or Religion is undermoſt, tho it may have perſecuted at any time before; yet as ſoon as it begins to ſuffer Perſecution in its turn, it recurs inſtantly to the Principles of MODERATION, and maintains this our Plea for *Complacency*, *Sociableneſs*, and GOOD HUMOUR *in Religion*. The Myſtery therefore of this Animoſity, or riſing Indignation of my devout and zealous *Reader*, is only this; „ That being *devoted* „ to the Intereſt of *a Party* already in poſ„ ſeſſion or expectation of the temporal „ Advantages annex'd to a particular Be„ lief; he fails not, as a zealous *Party*„ *Man*, to look with jealouſy on every „ unconformable Opinion, and is ſure to „ juſtify thoſe *Means* which he thinks „ proper to prevent its growth." He knows that if in Matters of Religion any one believes amiſs, 'tis at his own peril. If *Opinion* damns; *Vice* certainly does as much. Yet will our Gentleman eaſily find, if he inquires the leaſt into *himſelf*, that he has no ſuch furious Concern for the Security of Mens *Morals*, nor any ſuch violent Reſentment of their *Vices*, when they are ſuch as no-way incommode him. And from hence it will be eaſy for him to infer, „ That the Paſſion

„ he

„ he feels on this occaſion, is not from „ pure ZEAL, but *private* INTEREST, „ and *worldly* EMULATION."

COME we now (as authentick Rhetoricians expreſs themſelves) to our *ſecond Head*: which we ſhou'd again ſubdivide into *Firſts* and *Seconds*, but that this manner of carving is of late days grown much out of faſhion.

'TWAS the Cuſtom of our An eſtors, perhaps as long ſince as the days of our hoſpitable *King* ARTHUR, to have nothing ſerv'd at Table but what was *intire* and ſubſtantial. 'Twas a whole Boar, or ſolid Ox which made the Feaſt. The Figure of the Animal was preſerv'd intire, and the Diſſection made in form by the appointed *Carver*, a Man of Might as well as profound Craft and notable Dexterity; who was ſeen erect, with goodly Mein and Action, *diſplaying* Heads and Members, *dividing* according to Art, and *diſtributing* his Subject-matter into proper *Parts*, ſutable to the Stomachs of thoſe he ſerv'd. In latter days 'tis become the Faſhion to eat with leſs Ceremony and Method. Every one chuſes *to carve* for himſelf. The learned Manner of *Diſſection* is out of requeſt; and a certain Method of Cookery has been introduc'd; by which

which the *anatomical* Science of the Table is intirely ſet aſide. *Ragouts* and *Fricaſſees* are the reigning Diſhes, in which every thing is ſo diſmember'd and thrown out of all Order and Form, that no Part of the Maſs can properly be *divided*, or diſtinguiſh'd from another.

FASHION is indeed a powerful Miſtreſs, and by her ſingle Authority has ſo far degraded the carving Method and Uſe of *Solids*, even in Diſcourſe and Writing, that our religious Paſtors themſelves have many of 'em chang'd their Manner of diſtributing to us their ſpiritual Food. They have quitted their ſubſtantial Service, and uniform Diviſion into *Parts* and *Under-Parts*; and in order to become faſhionable, they have run into the more ſavoury way of learned *Ragout* and *Medley*. 'Tis the unbred ruſtick Orator alone, who preſents his clowniſh Audience with a *diviſible Diſcourſe*. The elegant Court-Divine exhorts in MISCELLANY, and is aſham'd to bring his *Two's* and *Three's* before a faſhionable Aſſembly.

SHOU'D I therefore, as a mere *Miſcellanarian* or *Eſſay*-Writer, forgetting what I had premis'd, be found to drop *a Head*, and loſe the connecting Thred of my preſent Diſcourſe; the Caſe perhaps wou'd not be ſo prepoſterous. For fear however

leſt

leſt I ſhou'd be charg'd for being worſe than my word, I ſhall endeavour to ſatisfy my Reader, by purſuing my *Method* propos'd: if peradventure he can call to mind, what that Method was. Or if he cannot, the matter is not ſo very important, but he may ſafely perſue his reading, without further trouble.

To proceed, therefore. Whatever Means or Methods may be employ'd at any time in maintaining or propagating *a religious Belief* already current and eſtabliſh'd, 'tis evident that the firſt Beginnings muſt have been founded in that natural Complacency, and GOOD HUMOUR, which inclines to Truſt and Confidence in Mankind. *Terrors* alone, tho accompany'd with Miracles and Prodigys of whatever kind, are not capable of raiſing that ſincere Faith and abſolute Reliance which is requir'd in favour of the divinely authoriz'd *Inſtructor*, and ſpiritual *Chief*. The Affection and Love which procures a true Adherence to the new religious Foundation, muſt depend either on a real or counterfeit* GOODNESS in the *religious Founder*. Whatever ambitious Spirit may inſpire him; whatever ſavage Zeal or perſecuting Principle may lie in reſerve, ready to diſcloſe it-ſelf when Authority and Power

* VOL. I. *pag.* 94. and VOL. II. *pag.* 334.

Power is once obtain'd; the *First* Scene of Doctrine, however, fails not to present us with the agreeable Views of *Joy*, *Love*, *Meekness*, *Gentleness*, and *Moderation*.

In this respect, RELIGION, according to the common Practice in many Sects, may be compar'd to that sort of *Courtship*, of which the Fair Sex are known often to complain. In the Beginning of an Amour, when these innocent Charmers are first accosted, they hear of nothing but *tender Vows*, *Submission*, *Service*, *Love*. But soon afterwards, when won by this Appearance of Gentleness and Humility, they have resign'd themselves, and are no longer *their own*, they hear a different Note, and are taught to understand *Submission* and *Service* in a sense they little expected. *Charity* and *Brotherly Love* are very engaging Sounds: But who wou'd dream that out of abundant Charity and Brotherly Love shou'd come *Steel*, *Fire*, *Gibbets*, *Rods*, and such a sound and hearty Application of these Remedys as shou'd at once advance the worldly Greatness of religious Pastors, and the particular Interest of private Souls, for which they are so charitably concern'd?

IT has been observ'd by our * Author, „ That the JEWS were naturally a very „ cloudy

* Letter of Enthusiasm, VOL. I *pag.* 29. And above, *pag.* 55, 56.

„ cloudy People." That they had certainly in Religion, as in every thing elſe, the leaſt *Good-Humour* of any People in the World, is very apparent. Had it been otherwiſe, their holy Legiſlator and Deliverer, who was declar'd * *the meekeſt Man on Earth*, and who for many years together had by the moſt popular and kind Acts endeavour'd to gain their Love and Affection, wou'd in all probability have treated them afterwards with more Sweetneſs, and been able with † leſs Blood and Maſſacre to retain them in their religious Duty. This however we may obſerve, That if the firſt *Jewiſh* Princes and celebrated Kings acted in reality according to the Inſtitutions of their great Founder, not only MUSICK, but even PLAY and DANCE, were of holy Appointment, and divine Right. The firſt Monarch of this Nation, tho of a *melancholy Complexion*, join'd MUSICK with his ſpiritual Exerciſes, and even us'd it as a Remedy under that *dark* ENTHUSIASM or ‡ *evil Spirit*; which how far it might reſemble that of *Prophecy*, experienc'd by him ** even after his

* Numb. Ch. xii. ver 3.

† Exod. Ch. xxxii. ver. 27, &c. And Numb. Ch. xvi. ver. 41.

‡ 1 Sam Ch. xviii. ver. 10. And Ch. xix ver. 9.

** Ibid. ver. 23, 24.

Apoſtacy,

Apoſtacy, our * Author pretends not to determine. 'Tis certain that the Succeſſor of this Prince was a hearty Eſpouſer of the *merry* Devotion, and by his example has ſhewn it to have been fundamental in the religious Conſtitution of his People. † The famous *Entry* or *high Dance* perform'd by him, after ſo conſpicuous a manner, in the Proceſſion of the ſacred *Coffer*, ſhews that he was not aſham'd of expreſſing any Extaſy of *Joy* or ‡ playſom *Humour*, which was practis'd by the ** meaneſt of the Prieſts or People on ſuch an occaſion.

* Letter of Enthuſiaſm, VOL. I. *pag.* 45.
† 2 Sam. Ch. vi. ver. 5, 14, & 16.
‡ Ibid. ver. 22.
** Tho this *Dance* was not perform'd quite naked, the Dancers, it ſeems, were ſo ſlightly cloth'd, that in reſpect of Modeſty, they might as well have wore nothing: their Nakedneſs appearing ſtill by means of their high Caperings, Leaps, and violent Attitudes, which were proper to this Dance. The Reader, if he be curious, may examine what relation this religious Extaſy and naked Dance had to the *naked* and *proceſſional Prophecy*; (1 Sam. Ch. xix. ver. 23, & 24.) where Prince, Prieſt, and People prophecy'd in conjunction: the Prince himſelf being both of the *itinerant* and *naked* Party. It appears that even before he was yet advanc'd to the Throne, he had been ſeiz'd with this prophecying Spirit *errant*, *proceſſional*, and *ſaltant*, attended, as we find, with a ſort of Martial Dance perform'd in Troops or Companys, with Pipe and Tabret accompanying the March, together with Pſaltry, Harp, Cornets, Timbrels, and other variety of Muſick. See 1 Sam. Ch. x. ver. 5. and Ch. xix. ver. 23, &c. and 2 Sam Ch. vi. ver. 5. And above, *Letter of Enthuſiaſm*, VOL. I *pag.* 45.

BESIDES the many Songs and Hymns dispers'd in Holy Writ, the Book of *Psalms* it-self, *Job*, *Proverbs*, *Canticles*, and other intire Volumes of the sacred Collection, which are plainly *Poetry*, and full of humorous Images, and jocular Wit, may sufficiently shew how readily the inspir'd Authors had recourse to HUMOUR and DIVERSION, as a proper Means to promote *Religion*, and strengthen the *establish'd Faith*.

WHEN the Affairs of the *Jewish* Nation grew desperate, and every thing seem'd tending to a total Conquest and Captivity, the Style of their holy Writers and Prophets might well vary from that of earlier days, in the Rise and Vigor of their Commonwealth, or during the first Splendor of their Monarchy, when the Princes themselves prophecy'd, and potent Kings were of the number of the Sacred Pen men. This still we may be assur'd of; That however *melancholy* or *ill-humour'd* any of the Prophets may appear at any time, 'twas not that kind of Spirit, which *God* was wont to encourage in them. Witness the Case of the Prophet JONAH; whose Character is so naturally describ'd in Holy Writ.

PETTISH as this Prophet was, unlike a Man, and reſembling rather ſome refractory boyiſh *Pupil*; it may be ſaid that GOD, as a kind *Tutor*, was pleas'd *to humour him*, bear with his Anger, and in a luſory manner, expoſe his childiſh Frowardneſs, and ſhew him *to himſelf*.

„ * ARISE (ſaid his gracious Lord) *and* „ *go to* NINIVE." „ No ſuch matter," ſays our Prophet to himſelf; but away over-Sea for TARSHISH. He fairly plays the Truant, like an arch *School-Boy*; hoping to hide out of the way. But his *Tutor* had good Eyes, and a long Reach. He overtook him at Sea; where a Storm was ready prepar'd for his Exerciſe, and a Fiſh's Belly for his Lodging The Renegade found himſelf in harder Durance than any at Land. He was ſufficiently mortify'd: He grew good, pray'd, moraliz'd, and ſpoke mightily againſt † *Lying Vanitys*.

AGAIN, ‡ the Prophet is taken into favour, and bid *go to* NINIVE, to foretel Deſtruction. He foretels it. NINIVE repents: God pardons: and the Prophet is angry.

LORD!

* Jonah, Ch. i, &c.
† Ibid. Ch ii. ver. 8.
‡ Ch. iii. ver. 1, &c.

„ * LORD!—Did I not foreſee what „ this wou'd come to? *Was not this my* „ *Saying, when I was* ſafe *and* quiet *at* „ *home*?——What elſe ſhou'd I have run „ away for?——As if I knew not how „ little dependence there was on the Reſo- „ lution of thoſe, who are always ſo ready „ to forgive, and *repent* of what they „ have determin'd.——No!——Strike „ me *dead!*——*Take my Life*, this moment. „ *'Tis better for me.*——If ever I prophecy „ again" ******

„ † AND *Doſt thou well then to be thus* „ *angry*, JONAH! Conſider with thy-ſelf. „ —Come!—Since thou wilt needs retire „ out of the City, to ſee at a diſtance *what* „ *will come of it*; here, Take a better „ Fence than thy own *Booth* againſt the „ hot Sun which incommodes Thee. Take „ this tall *Plant* as a *ſhady Covering for* „ *thy Head.* Cool thy-ſelf, and be *deli-* „ *ver'd from thy Grief.*"

WHEN *The Almighty* had ſhown this Indelgence to *the Prophet*, he grew better-humour'd, and paſs'd a tolerable Night. But the ‡ next morning the *Worm* came, and

* Jonah Ch. iv. ver. 1, 2, 3.
† Ver 4, 5, 6.
‡ Ver. 7, 8.

In

and an *East*-Wind: the Arbor was nip'd: the Sun ſhone vehemently, and the Prophet's Head was heated, as before. Preſently the ill Mood returns, and the Prophet is at the old paſs. "*Better die*, "*than live* at this rate. —*Death*, *Death*, "alone can ſatisfy me. Let me hear no "longer of Living.——No! ——'Tis in "vain to talk of it."—

AGAIN * GOD expoſtulates; but is taken up ſhort, and anſwer'd churliſhly, by the teſty Prophet. "Angry he *is*, "angry he *ought to be*, and angry he *will* "be, *to his Death.*" But the ALMIGHTY, with the utmoſt pity towards him, in this *melancholy* and *froward Temper*, lays open the Folly of it; and exhorts to *Mildneſs*, and GOOD HUMOUR, in the moſt tender manner, and under the moſt *familiar* and *pleaſant Images*; whilſt he ſhews † *expreſly* more Regard and Tenderneſs to the very CATTEL and *Brute-Beaſts*, than the Prophet to his own HUMAN KIND, and to thoſe very *Diſciples* whom by his Preaching he had converted.

IN the antienter parts of Sacred Story, where the Beginning of things, and Origin of human Race are repreſented to us,

* Ver 9.

† See the laſt Verſe of this Prophet.

there are sufficient Instances of this *Familiarity of Style*, this popular pleasant Intercourse, and Manner of Dialogue between * GOD and *Man*: I might add even between † *Man* and *Beast*; and what is still more extraordinary, between GOD and ‡ SATAN.

WHATSOEVER of this kind may be *allegorically* understood, or in the way of PARABLE or FABLE; this I am sure of, That the *Accounts*, *Descriptions*, *Narrations*, *Expressions*, and *Phrases* are in themselves many times exceedingly *pleasant*, *entertaining*, and *facetious*. But fearing lest I might be mis-interpreted, shou'd I offer to set these Passages in their proper Light, which however has been perform'd by undoubted good Christians, and most learned and ** eminent Divines of our own Church) I forbear to go any further into the Examination or Criticism of this sort.

As for our Saviour's Style, 'tis not more *vehement* and *majestick* in his graveſt Animadversions or declamatory Discourses; than it is *sharp*, *humorous*, and *witty* in his

* Gen. Ch. iii. ver. 9. *&c.*
† Numb Ch. xxii. ver. 28, *&c.*
‡ (1.) Job, Ch. i, & ii.
(2.) 2 Chron. Ch. xviii ver. 18, *&c.*
** See BURNET, *Archæol.* cap. 7. p. 289, *&c.*

his Repartees, Reflections, fabulous Narrations, or Parables, Similes, Comparisons, and other Methods of *milder* Censure and Reproof, His Exhortations to his Disciples; his particular Designation of their Manners; the pleasant Images under which he often couches his Morals and prudential Rules; even his Miracles themselves (especially the * first he ever wrought) carry with them a certain *Festivity*, *Alacrity*, and GOOD HUMOUR so remarkable, that I shou'd look upon it as impossible not to be mov'd in a pleasant manner at their Recital.

NOW, if what I have here asserted in behalf of PLEASANTRY and HUMOUR, be found just and real in respect of the *Jewish* and *Christian* Religions; I doubt not, it will be yielded to me, in respect of the antient *Heathen* Establishments; that the highest Care was taken by their original Founders, and following Reformers, *to exhilarate* Religion, and correct that *Melancholy* and *Gloominess* to which it is subject; according to those different Modifications of † ENTHUSIASM above specify'd.

* St JOHN, Chap. ii. ver. 11.
† Above, Chap. i, ii.

OUR Author, as I take it, has * elsewhere shewn that these *Founders* were real *Musicians*, and Improvers of *Poetry*, *Musick*, and *the entertaining Arts*; which they in a manner *incorporated* with Religion: Not without good reason; as I am apt to imagine. For to me, it plainly appears, That in the early times of all Religions, when Nations were yet barbarous and savage, there was ever an Aptness or Tendency towards the dark part of Superstition, which among many other Horrors produc'd that of *human Sacrifice*. Something of this nature might possibly be deduc'd even from † Holy Writ. And in

* VOL. I. *pag.* 237.

† Gen. chap. xxii. ver. 1, 2, *&c.* and Judg. chap. xi. ver, 30, 31, *&c.*

These Places relating to ABRAHAM and JEPHTHAH, are cited only with respect to the Notion which these Primitive Warriors may be said to have entertain'd concerning this horrid Enormity, so common among the Inhabitants of *Palestine* and other neighbouring Nations. It appears that even the elder of these *Hebrew* Princes was under no extreme Surprize on this trying Revelation. Nor did he think of expostulating, in the least, on this occasion; when at another time he cou'd be so importunate for the Pardon of an inhospitable, murderous, impious and incestuous City; *Gen* xviii: 23, *&c* See *Marsham*'s Citations, *pag.* 76, 77. *Ex istis satius est colligere hanc* Abrahami *Tentationem non fuisse* κεκαινουργημένην πράξιν, *actionem innovatam; non recens excogitatam, sed ad pristinos Cananæorum mores designatam.* See the learned CAPEL's Dissertation upon JEPHTHAH; " *Ex hujus voti Lege* (Lev. xxvii. ver. 28, " 29 (JEPHTE *Filiam omnino videtur immolasse, hoc* " *est, morte affecisse*, & executus est in eâ votum quod " ipse voverat, *Jud* xi 39."

in other Hiſtorys we are inform'd of it more at large.

EVERY one knows how great a Part of the old *Heathen* Worſhip conſiſted in *Play*, *Poetry* and *Dance*. And tho ſome of the more melancholy and ſuperſtitious Votarys might approach the Shrines of their DIVINITYS with mean *Grimaces*, *Crouchings*, and other *fawning* Actions, betraying the low Thoughts they had of the Divine Nature; yet 'tis well known, that in thoſe times the *illiberal* * *ſycophantick* manner of Devotion was by the wiſer ſort contemn'd and oft ſuſpected, † as knaviſh and indirect.

† See VOL. I. *pag.* 35.

† - - - *Non tu prece poſcis* emaci, *&c.*
Haud cuivis promptum eſt, murmurque humileſque *ſuſurros.*
Tollere de Templis. - - -
De JOVE *quid ſentis? Eſtne, ut præponere curet*
Hunc cuinam? - - -
- - - *Quâ tu* mercede *Deorum*
Emeris auriculas? - - -
O curvæ in terris animæ, & cœleſtium inanes?
Quid juvat hoc, Templis noſtros *immittere* mores,
Et bona Diis ex hâc ſcelerata ducere pulpâ?
Perſ. Sat. 2.

Non eſt meum, ſi mugiat Africis
Malus procellis, ad miſeras preces
Decurrere. - - -
Hor. lib. 3. Od. 29.

See VOL. I. *pag.* 133. And above, *pag.* 79. in the Notes.

How different an Air and Aspect the good and virtuous were presum'd to carry with them to the Temple, let PLUTARCH singly, instead of many others, witness, in his excellent Treatise of * *Superstition*;

* Ὦ βάρβαρ' ἐξευρόντες Ἕλληνες κατὰ τῇ δεισιδαιμονίᾳ, πηλώσεις, καταβαρβορώσεις, σαββατισμοὺς, ῥίψεις ἐπὶ πρόσωπον αἰσχρὰς, προσκαθίσεις, ἀλλοκότους προσκυνήσεις, &c. "O wretched GREEKS!) says he, speaking to his "then declining Countrymen) *who in a way of Superstition run so easily into the Relish of barbarous Nations, and bring into Religion that frightful Mein of sordid and vilifying Devotion, ill-favour'd Humiliation and Contrition abject Looks and Countenances, Consternations, Prostrations, Disfigurations, and, in the Act of Worship, Distortions, constrain'd and painful Postures of the Body, wry Faces, beggerly Tones, Mumpings, Grimaces, Cringings, and the rest of this kind - - - A shame indeed to us* Grecians! - - *For to us (we know) 'tis prescrib'd, from of old by our peculiar Laws concerning Musick, and the publick* Chorus's, *that we shou'd perform in the handsomest manner; and with a* just *and* manly Countenance, *avoiding those Grimaces and Contortions of which some Singers contract a Habit. And shall we not in the more immediate Worship of the DEITY preserve this* liberal Air *and* manly Appearance? *Or, on the contrary, whilst we are nicely observant of other Forms and Decencys in the Temple, shall we neglect this greater Decency in Voice, Words, and Manners; and with vile Cries, Fawnings, and prostitute Behaviour, betray the natural Dignity and Majesty of that Divine Religion and National Worship deliver'd down to us by our Forefathers, and purg'd from every thing of a barbarous and savage kind?*

What PLUTARCH mentions here, of the *just Countenance* or *liberal Air*, the στόμα δίκαιον, of the Musical Performer, is agreeably illustrated in his ALCIBIADES. 'Twas that heroick Youth, who, as appears by this Historian, first gave occasion to the ATHENIANS of the higher Rank wholly to abandon the use of *Flutes*; which had before been

perſtition; and in another againſt the *Epicurean* Atheiſm, where it will plainly enough

been highly in favour with them. The **Reaſon** given, was "*the ill liberal Air* which attended ſuch Performers, and *the* "*unmanly Diſfiguration* of their Looks and Countenance, "which this Piping work produc'd." As for the real Figure or Plight of the *ſuperſtitious Mind*, our Author thus deſcribes it: "*Gladly wou'd the poor comfortleſs Mind, by* "*whiles, keep Feſtival and rejoice: But ſuch as its Reli-* "*gion is, there can be no free Mirth or Joy belonging to it.* "*Publick Thankſgivings are but private Mournings. Sighs* "*and Sorrows accompany its Praiſes. Fears and Horrors* "*corrupt its beſt Affections. When it aſſumes the outward* "*Ornaments of beſt Apparel for the Temple, it even then* "*ſtrikes Melancholy, and appears in Paleneſs and ghaſtly* "*Looks. While it worſhips, it trembles. It ſends up Vows* "*in faint and feeble Voices, with eager Hopes, Deſires, and* "*Paſſions, diſcoverable in the whole Diſorder of the outward* "*Frame: and, in the main; it evinces plainly by Practice,* "*that the Notion of* PYTHAGORAS *was but vain,* "*who dar'd aſſert,* That we were then in the beſt ſtate, "and carry'd our moſt becoming Looks with us, when we "approach'd the Gods. *For then, above all other Seaſons,* "*are the Superſtitious found in the moſt abject miſerable* "*ſtate of Mind, and with the meaneſt Preſence and Beha-* "*viour, approaching the Sacred Shrines of the Divine Pow-* "*ers in the ſame manner as they wou'd the Dens of Bears* "*or Lions, the Caves of Baſiliſks or Dragons, or other hideous* "*Receſſes of wild Beaſts or raging Monſters. To me therefore* "*it appears wonderful, that we ſhou'd arraign Atheiſm* "*as impious; whilſt Superſtition eſcapes the Charge. Shall he* "*who holds there are no Divine Powers, be eſteem'd im-* "*pious; and ſhall not he be eſteem'd far more impious, who* "*holds the Divine Beings ſuch in their Nature as the Super-* "*ſtitious believe and repreſent? For my own part, I had* "*rather Men ſhou'd ſay of me*, &c." See VOL. I. *pag.* 41. in the Notes. Nothing can be more remarkable than what our Author ſays again, a little below. "*The* Atheiſt "*believes there is no Deity; the* Religioniſt (*or ſuperſtitious* "*Believer*) *wiſhes there were none. If he believes, 'tis a-* "*gainſt his Will: miſtruſt he dares not, nor call his Thought* "*in queſtion. But can'd he with Security, at once, throw*

enough appear * what a share GOOD HUMOUR had in that which the politer Antients esteem'd as *Piety*, and true *Religion*. BUT

" *off that oppressive Fear, which like the Rock of* TANTALUS *impends, and presses over him, he won'd with* " *equal Joy return his inslaving Thought, and embrace the* " *Atheist's state and Opinion as his happiest Deliverance.* " *Atheists are free of Superstition, but the Superstitious are* " *ever willing Atheists, tho impotent in their Thought, and* " *unable to believe of the Divine Being as they gladly won'd.* " Νυνὶ δὲ τῷ μὲν Ἀλέῳ δεισιδαιμονίας οὐδὲν μέτεστιν. ὁ δὲ δεισιδαίμων τῇ παρρησίᾳ οὐδεὶς ὢν, ἀσθενέστερός ἐστιν ἢ τὰ δοξάζειν περὶ Θεῶν ὁ βέλεται." See VOL. I. pag. 55, 56, 40, 41

* Where speaking of *Religion*, as it stood in the Heathen Church, and in his own time; he confesses, "That " as to the vulgar *Disposition*, there was no Remedy. Many " even of the better sort would be found, of course, to intermix with their Veneration and Esteem something of " *Terror* or *Fear* in their religious Worship, which might " give it perhaps the Character of SUPERSTITION: But " that this Evil was a thousand times over-ballanc'd by the " Satisfaction, Hope, Joy, and Delight which attended religious Worship. This (says he) is plain and evident from " the most demonstrable Testimonys, For neither the Societys, or Publick Meetings in the Temples, nor the Festivals themselves, nor any other diverting Partys, Sights, " or Entertainments, are more delightful or rejoicing than " what we our selves behold, and act in the Divine Worship, and in the Holy Sacrifices and Mysterys which belong to it. Our Disposition and Temper is not, on this " occasion, as if we were in the Presence of wordly Potentates, dread Sovereigns, and despotick Princes. Nor are " we here found meanly humbling our selves, crouching " in Fear and Awe, and full of Anxiety and Confusion, as " wou'd be natural to us in such a Case. But where *the divinity* is esteem'd the *nearest*, and most *immediately present*, there Horrors and Amazements are the furthest " banish'd; there the Heart, we find, gives freest way to " Pleasure, to Entertainment, to Play, Mirth, Humour, and Diversion; and this even to an Excess."

BUT NOW, methinks, I have been ſufficiently *grave* and *ſerious*, in defence of what is directly contrary to Seriouſneſs and Gravity. I have very *ſolemnly* pleaded for *Gaiety* and GOOD HUMOUR: I have declaim'd againſt *Pedantry* in learned Language, and oppos'd *Formality* in Form. I now find my-ſelf ſomewhat impatient to get looſe from the Conſtraint of *Method*: And I pretend lawfully to exerciſe the Privilege which I have aſſerted, of rambling from Subject to Subject, from Style to Style, in my MISCELLANEOUS manner, according to my preſent Profeſſion and Character.

I MAY, in the mean while, be cenſur'd probably for paſſing over my *Third* Head. But the methodical Reader, if he be ſcrupulous about it, may content himſelf with looking back: And if poſſibly he can pick it out of my *Second*, he will forgive this Anticipation, in a Writing which is govern'd leſs by Form than Humour. I had indeed reſolv'd with my-ſelf to make a large Collection of Paſſages from our moſt eminent and learned Divines, in order to have ſet forth this *Latter* Head of my Chapter; and by better Authority than my own to have evinc'd, "That we "had in the main *a good-humour'd Reli-*

" *gion.* " But after conſidering a little while, I came to this ſhort Iſſue with myſelf: " That it was better not to cite *at* " *all*, than to cite *partially*. " Now if I cited *fairly* what was ſaid as well on the melancholy as the chearful ſide of our Religion, the Matter, I found, wou'd be pretty doubtfully balanc'd: And the Reſult at laſt wou'd be this; " That, generally " ſpeaking, as often as a Divine was in good " Humour, we ſhould find RELIGION " *the ſweeteſt* and *beſt-humour'd* thing in " Nature: But at other times (and *that*, " pretty often) we ſhou'd find a very dif- " ferent Face of Matters. "

THUS are we alternately exalted and humbled, chear'd and dejected, according as our ſpiritual * Director is himſelf influenc'd: And this, peradventure, for our Edification and Advantage; " That by " theſe Contrarietys and Changes we may " be render'd more ſupple and compliant. " If we are very *low*, and *down*; we are *taken up*. If we are *up*, and *high*; we are *taken down*. — This is *Diſcipline*. This is *Authority* and *Command*. — Did Religion carry conſtantly *one and the ſame* Face, and were it always repreſented to us *alike* in every reſpect; we might perhaps be overbold, and make Acquaintance with it, in

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* *Supra*, pag. 39.

too familiar a manner: We might think our-ſelves fully knowing in it, and aſſur'd of its true *Character* and *Genius*. From whence perhaps we might become more refractory towards the Ghoſtly Teachers of it, and be apt to ſubmit our-ſelves the leſs to thoſe who, by Appointment and Authority, repreſent it to us, in ſuch Lights, as they eſteem moſt proper and convenient.

I SHALL therefore not only conclude *abruptly*, but even *ſceptically* on this my *laſt* Head: referring my Reader to what has been ſaid already, on my preceding Heads, for the bare probability "of our "having, in the main, a *witty* and *good-* "*humour'd* RELIGION."

THIS however, I may preſume to aſſert; That there are undoubtedly ſome *Countenances* or *Aſpects* of our Religion, which are *humorous* and *pleaſant* in themſelves; and that the ſadder Repreſentations of it are many times ſo *over*-ſad and *diſmal*, that they are apt to excite a very contrary Paſſion to what is intended by the Repreſenters.

MISCELLANY III.

CHAP. I.

Further Remarks on the Author of the Treatiſes. ---- *His Order and Deſign.*---- *His Remarks on the* SUCCESSION *of* Wit, *and* Progreſs of Letters, *and* Philoſophy. ---- *Of Words, Relations, Affections.*------ *Country-Men and Country.*-------- *Old-*ENGLAND. ----- *Patriots of the Soil.*----Virtuoſi, *and* Philoſophers. ---- *A* TASTE.

HAVING already aſſerted my Privilege, as a MISCELLANEOUS or ESSAY-*Writer* of the modern Eſtabliſhment; to write on every Subject, and in every Method, as I fancy; to uſe Order, or lay it aſide, as I think fit; and to treat of *Order* and *Method* in other Works, tho' free perhaps and unconfin'd as to my own: I ſhall preſume, in this place, to

to consider the present Method and Order of my Author's Treatises, as in this *joint*-Edition they are rang'd.

NOTWITHSTANDING the high Airs of SCEPTICISM which our Author assumes in his first Piece; I cannot, after all, but imagine that even there he proves himself, at the bottom, *a real* DOGMATIST, and shews plainly that he has his private *Opinion*, *Belief*, or *Faith*, as strong as any *Devotee* or *Religionist* of 'em all. Tho he affects perhaps to strike at other Hypotheses and Schemes; he has something of his own still in reserve, and holds a certain *Plan* or *System* peculiar to himself, or such, at least, in which he has at present but few Companions or Followers.

ON this account I look upon his Management to have been much after the rate of some *ambitious* ARCHITECT; who being call'd perhaps to prop a Roof, redress a leaning Wall, or add to some particular Apartment, is not contented with this small Specimen of his Mastership: but pretending to demonstrate the Un-serviceableness and Inconvenience of the *old* Fabrick, forms the Design of a *new* Building, and longs to shew his Skill in the principal Part of Architecture and Mechanicks.

'TIS certain that in matters of Learning and Philoſophy, the Practice of *pulling down* is far pleaſanter, and affords more Entertainment, than that of *building* and *ſetting up*. Many have ſucceeded, to a miracle, in the firſt, who have miſerably fail'd in the latter of theſe Attempts. We may find a thouſand Engineers who can *ſap*, *undermine*, and *blow up*, with admirable Dexterity, for one ſingle one who can *build* a Fort, or lay the Plat-form of a Citadel. And tho Compaſſion in *real* War may make the ruinous Practice leſs delightful, 'tis certain that in the *literate* warring-World, the ſpringing of Mines, the blowing up of Towers, Baſtions, and Ramparts of PHILOSOPHY, with *Syſtems*, *Hypotheſes*, *Opinions*, and *Doctrines* into the Air, is a Spectacle of all other the moſt naturally rejoicing.

OUR Author, we ſuppoſe, might have done well to conſider this. We have fairly conducted him thro' his *firſt* and *ſecond* LETTER, and have brought him, as we ſee here, into his *third* Piece. He has hitherto, methinks, kept up his *ſapping* Method, and *unravelling* Humour, with tolerable good Grace. He has given only ſome few, and very ſlender * Hints of going further,

* *Viz.* In the *Letter of Enthuſiaſm*, which makes Treatiſe I. See VOL. I. *pag.* 41, 43, 44, 49. at the end —

And

ther, or attempting to erect any Scheme or Model which may diſcover his Pretence to a real *Architect* Capacity. Even in this his *Third* Piece he carrys with him the ſame *ſceptical* Mein: and what he offers by way of *Project* or *Hypotheſis*, is very faint, hardly ſpoken aloud; but mutter'd to himſelf, in a kind of dubious Whiſper, or feign'd SOLILOQUY. What he diſcovers of *Form* and *Method*, is indeed ſo accompany'd with the random *Miſcellaneous* Air, that it may paſs for Raillery, rather than good Earneſt. 'Tis in his following * Treatiſe that he diſcovers himſelf openly, as a plain *Dogmatiſt*, a *Formaliſt*, and *Man of Method*; with his Hypotheſis tack'd to him, and his Opinions ſo cloſe-ſticking, as wou'd force one to call to mind the Figure of ſome preciſe and ſtrait-lac'd Profeſſor in a Univerſity.

WHAT may be juſtly pleaded in his behalf, when we come in company with him,

And 54. concerning the *previous Knowledg*.---So again, Treatiſe II. VOL. I. *pag* 81, and 116. ---And again, Treatiſe III. VOL. I. *pag* 294, 295, 297. where the INQUIRY is propos'd, and the Syſtem and Genealogy of the *Affections* previouſly treated; with an Apology (*pag.* 312.) for the *examining Practice*, and ſeeming Pedantry of the Method. ——And afterwards the Apology for Treatiſe IV. in Treatiſe V. VOL II. *pag.* 263, 264. Concerning this Series and Dependency of theſe joint Treatiſes, ſee more particularly below, *pag.* 189, 190, 191, 284, *&c.*

* *Viz.* Treatiſe V. The INQUIRY concerning Virtue, VOL. II.

him, to *inquire* into such solemn and profound Subjects, seems very doubtful. Mean while, as his Affairs stand hitherto in this his Treatise of *Advice*, I shall be contented to yoke with him, and proceed, in my *miscellaneous* Manner, to give my ADVICE also to Men of Note; whether they are *Authors* or *Politicians*, *Virtuosi* or *Fine-Gentlemen*; comprehending *Him*, the said Author, as one of the Number of the Advis'd, and *My-self* too (if occasion be) after his own example of *Self-Admonition* and *private Address*.

BUT FIRST as to our Author's Dissertation in this * *third* Treatise, where his Reflections upon *Authors* in general, and *the Rise and Progress of Arts*, make the Inlet or Introduction to his *Philosophy*; we may observe, That it is not without some Appearance of Reason that he has advanc'd this Method. It must be acknowledg'd, that tho, in the earliest times, there may have been *divine* Men of a transcending Genius, who have given Laws both in Religion and Government, to the great Advantage and Improvement of Mankind; yet PHILOSOPHY it self, as a *Science* and known *Profession* worthy of that name, cannot with any probability be suppos'd to have risen (as our Author shews) till other *Arts*

* VOL. I. *pag.* 236, 7, 8, 9, &c.

Arts had been rais'd, and, in a certain proportion, advanc'd before it. And as this was of the greateſt Dignity Weight, ſo it came *laſt* into Form. It was *long* clearing it-ſelf from the affected Dreſs of *Sophiſts*, or Enthuſiaſtick Air of *Poets*; and appear'd *late* in its genuine, ſimple, and juſt Beauty.

THE Reader perhaps may juſtly excuſe our Author for having * in this place ſo over-loaded his Margin with thoſe weighty Authoritys and antient Citations, when he knows that there are many grave Profeſſors in Humanity and Letters among the Moderns who are puzzled in this Search, and write both repugnantly to one another, and to the plain and *natural* Evidence of the Caſe. The real *Lineage* and SUCCESSION *of Wit*, is indeed plainly founded in *Nature*: as our Author has endeavour'd to make appear both from *Hiſtory* and *Fact*. The GREEK *Nation*, as it is *Original* to us, in reſpect to theſe polite *Arts* and *Sciences*, ſo it was in reality *original to it-ſelf*. For whether the EGYPTIANS, PHENICIANS, THRACIANS, or BARBARIANS of any kind, may have hit fortunately on *this* or *that* particular Invention, either in Agriculture, Building, Navigation, or Letters; which-ever may have introduc'd *this* Rite of Worſhip, *this* Title of a Deity, *this* or *that* Inſtrument of Muſick,

* *Viz.* VOL. I. *pag.* 242, &c.

ſick, *this* or *that* Feſtival, Game, or Dance, (for on this matter there are high Debates among the Learned) 'tis evident, beyond a doubt, that the *Arts* and *Sciences* were form'd in GREECE it ſelf. 'Twas there that *Muſick*, *Poetry*, and the reſt came to receive ſome kind of ſhape, and be diſtinguiſh'd into their ſeveral Orders and Degrees. Whatever flouriſh'd, or was rais'd to any degree of Correctneſs, or real Perfection in the kind, was by means of GREECE alone, and in the hand of that ſole polite, moſt civiliz'd, and accompliſh'd Nation.

NOR can this appear ſtrange, when we conſider the fortunate Conſtitution of that People. For tho compos'd of different Nations, diſtinct in Laws and Governments, divided by Seas and Continents, diſpers'd in diſtant Iſlands; yet being originally of the ſame Extract, united by one ſingle Language, and animated by that ſocial publick and *free* Spirit, which notwithſtanding the Animoſity of their ſeveral warring States, induc'd them to erect ſuch heroick Congreſſes and Powers as thoſe which conſtituted the AMPHICTONIAN *Councils*, the OLYMPICK, ISTHMIAN, and other *Games*; they cou'd not but naturally poliſh and refine each other. 'Twas thus they brought their beautiful and comprehenſive Language to a juſt *Standard*, leaving

leaving only such Variety in the Dialects as render'd their Poetry, in particular, so much the more agreeable. The *Standard* was in the same proportion carry'd into other *Arts*. The *Secretion* was made. The several *Species* found, and set apart. The Performers and Masters in every kind, honour'd, and admir'd. And, last of all, even CRITICKS themselves acknowledg'd & receiv'd as *Masters* over all the rest. From *Musick*, *Poetry*, *Rhetorick*, down to the simple Prose of *History*, thro' all the plastick Arts of *Sculpture*, *Statuary*, *Painting*, *Architecture*, and the rest; every thing *Muse-like*, graceful and exquisite, was rewarded with the highest Honours, and carry'd on with the utmost Ardor and Emulation. Thus GREECE, tho she *exported* Arts to other Nations, had properly for her own share no *Import* of the kind. The utmost which cou'd be nam'd, wou'd amount to no more than raw *Materials*, of a rude and barbarous form. And thus the Nation was evidently *Original* in Art; and with them every noble Study and Science was (as the great Master, so often cited by our Author, says of certain kinds of Poetry.) * *self-form'd*,

* Αὐτοσχεδιαστικὴ VOL. I *pag.* 244. 'Tis in this sense of the *natural* Production, and *Self* Formation of the Arts, in this *Free* State of antient GREECE, that the same great Master uses this Word a little farther, in the same Chapter of his Poeticks, (*viz.* the 4th) speaking in general of the Poets: Κατὰ μικρὸν προάγοντες, ηὐξησαν γην ποίησιν, ἐκ τῶν αὐτοσχεδιασμάτων. And presently after, Λέξεως δὲ γενομένης, αὐτὴ ἡ φύσις τὸ οἰκεῖον μέτρον εὗρε.

form'd, wrought out of Nature, and drawn from the neceſſary Operation and Courſe of things, working, as it were, of their own accord, and proper inclination. Now according to this *natural* Growth of Arts, peculiar to GREECE, it wou'd neceſſarily happen; That at the beginning, when the Force of Language came to be firſt prov'd; when the admiring World made their firſt *Judgment*, and eſſay'd their *Taſte* in the Elegancys of this ſort; the *Lofty*, the *Sublime*, the *Aſtoniſhing* and *Amazing* wou'd be the moſt in faſhion, and prefer'd. *Metaphorical* Speech, Multiplicity of *Figures* and *high* ſounding Words wou'd naturally prevail. Tho in the Commonwealth it ſelf, and in the Affairs of Government, Men were us'd originally to plain and direct Speech; yet when Speaking became *an Art*, and was taught by Sophiſts, and other pretended Maſters, the *high-poetick*, and the *figurative* Way began to prevail, even at the Bar, and in the Publick Aſſemblys: Inſomuch that the Grand-Maſter, in the *above-cited part of his *Rhetoricks*, where he extols the Tragick Poet EURIPIDES, upbraids the Rhetoricians of his own Age, who retrain'd that very bombaſtick Style, which even *Poets*, and thoſe too of the tragick kind, had already thrown off, or at leaſt conſiderably miti-

*VOL. I. pag. 2[illegible] in the Notes.

mitigated. But the *Taſte* of GREECE was now poliſhing. A better Judgment was ſoon form'd, when a DEMOSTHENES was heard, and had found ſucceſs. The People themſelves (as our Author has ſhewn) came now to reform their COMEDY and familiar Manner, after TRAGEDY, and the higher Style, had been brought to its perfection under the laſt hand of an EURIPIDES. And now in all the principal Works of *Ingenuity* and *Art*, SIMPLICITY and NATURE began chiefly to be ſought: And this was the TASTE which laſted thro' ſo many Ages, till the Ruin of all things, under a Univerſal Monarchy.

IF the Reader ſhou'd peradventure be led by his Curioſity to ſeek ſome kind of Comparaiſon between this antient *Growth* of TASTE, and that which we have experienc'd in modern days, and within our own Nation; he may look back to the *Speeches* of our Anceſtors in Parliament. He will find 'em generally ſpeaking, to have been very ſhort and plain, but coarſe, and what we properly call *home ſpun*; till *Learning* came in vogue, and *Science* was known amongſt us. When our Princes and Senators became Scholars, they ſpoke *ſcholaſtically*. And the *pedantick Style* was prevalent, from the firſt Dawn of Letters, about the Age of the Reformation, till long

long afterwards. Witneſs the beſt written Diſcourſes, the admir'd Speeches, Orations, or Sermons, thro' ſeveral Regins, down to theſe latter, which we compute within the preſent Age. 'Twill undoubtedly be found, That till very late days, the Faſhion of ſpeaking, and the Turn of Wit, was after the *figurative* and *florid* Manner. Nothing was ſo acceptable as the high-ſounding Phraſe, the far-fetch'd Compariſon, the capricious Point, and Play of Words; and nothing ſo deſpicable as what was merely of the plain or natural kind. So that it muſt either be confeſs'd, that in reſpect of the preceding Age, we are fallen very low in TASTE; or that, if we are in reality improv'd, the *natural* and *ſimple* Manner which *conceals* and *covers* ART, is the moſt truly *artful*, and of the genteeleſt, trueſt, and beſt-ſtudy'd Taſte: as has * above been treated more at large.

NOW, THEREFORE, as to our Author's PHILOSOPHY it-ſelf, as it lies conceal'd in † *this* Treatiſe, but more profeſs'd and formal in his ‡ *next*; we ſhall proceed gradually according to his own Method: ſince it becomes not one who has

* Page 21. and VOL. I: pag. 257, 258.

† Viz. *Soliloquy*, or *Advice to an Author*: Treatiſe III. VOL. I.

‡ Viz. INQUIRY, &c Treatiſe IV. VOL. II.

has undertaken the part of his airy Aſſiſtant and humorous *Paraphraſt*, to enter ſuddenly, without good preparation, into his *dry* Reaſonings and *moral* Reſearches about the *ſocial Paſſions* and *natural Affections*, of which he is ſuch a punctilious *Examiner*.

OF all human Affections, the nobleſt and moſt becoming human Nature, is that of LOVE *to one's Country*. This, perhaps, will eaſily be allow'd by all Men, who have *really* a COUNTRY, and are of the number of thoſe who may be call'd * A PEOPLE, as enjoying the Happineſs of a real Conſtitution and Polity, by which they are *free* and *independent*. There are few ſuch *Country-men* or *Free-men* ſo degenerate, as *directly* to diſcountenance or condemn this Paſſion of Love to their Community and national Brotherhood. The *indirect* Manner of oppoſing this Principle, is the moſt uſual. We hear it commonly, as a Complaint, „ That there is little of " this LOVE extant in the World. " From whence 'tis haſtily concluded, " That there " is little or nothing of *friendly* or *ſocial* " *Affection*

* A Multitude held together by Force, tho under one and the ſame Head, is not properly united: Nor does ſuch a Body make *a People*. 'Tis the ſocial Ligue, Confederacy, and mutual Conſent, founded in ſome common Good or Intereſt, which joins the Members of a Community, and makes a People ONE. Abſolute Power annuls *the Publick*: And where there is no *Publick*, or *Conſtitution*, there is in reality no *Mother*-COUNTRY, or NATION. See VOL. I. *p.* 105, 6, 7.

" *Affection* inherent in our *Nature*, or pro-
" per to our *Species*." 'Tis however apparent, That there is scarce a Creature of human Kind, who is not possess'd at least with some inferior degree or meaner sort of this *natural Affection to a Country*.

Nescio quâ Natale Solum dulcedine captos
Ducit.----

'TIS a wretched Aspect of Humanity which we figure to our selves, when we wou'd endeavour to resolve the very Essence and Foundation of this generous Passion into a Relation to mere Clay and Dust, exclusively of any thing *sensible*, *intelligent*, or *moral*. 'Tis, I must own, on certain † *Relations*, or respective *Proportions*, that all natural Affection does in some measure depend. And in this View it cannot, I confess, be deny'd that we have each of us a certain Relation to the mere *Earth* it-self, the very Mould or Surface of that *Planet*, in which, with other Animals of various sorts, We (poor Reptiles!) were also bred and nourish'd. But had it happen'd to one of us *British*-Men to have been born at *Sea*, cou'd we not therefore properly be call'd *British*-Men? Cou'd we be allow'd *Country-Men* of no sort, as having no distinct

* Ovid. Pont. Lib. 1. Eleg. 3. ver. 35.
† Τὰ Καθήκοντα ταῖς σχήσεσι παραμετρεῖται.

tinct relation to any certain *Soil* or *Region*; no original Neighbourhood but with the watry Inhabitants and Sea-Monsters? Surely, if we were born of *lawful* Parents, *lawfully* employ'd, and under the Protection of *Law*; wherever they might be then detain'd, to whatever Colonys sent, or whither-soever driven by any Accident, or in Expeditions or Adventures in the Publick Service, or that of Mankind, we shou'd still find we had *a Home*, and *Country*, ready to lay claim to us. We shou'd be oblig'd still to consider our-selves as *Fellow-Citizens*, and might be allow'd to love our *Country* or *Nation* as honestly and heartily as the most inland Inhabitant or Native of the Soil. Our *political* and *social* Capacity wou'd undoubtedly come in view, and be acknowledg'd full as natural and essential in our Species, as the *parental* and *filial* kind, which gives rise to what we peculiarly call *natural Affection*. Or supposing that both our Birth and Parents had been unknown, and that in this respect we were in a manner younger Brothers in Society to the rest of Mankind; yet from our Nurture and Education we shou'd surely espouse some *Country* or other, and joyfully embracing the Protection of a Magistracy, shou'd of necessity and by force of Nature join our-selves to the general Society of Mankind, and those in particular, with whom we had enter'd into a

nearer Communication of Benefits, and closer Sympathy of Affections. It may therefore be esteem'd no better than a mean Subterfuge of narrow Minds, to assign this *natural Passion* for *Society* and *a Country*, to such a Relation as that of a mere *Fungus* or common *Excrescence*, to its *Parent-Mould*, or nursing *Dung-hill*.

THE RELATION of *Country-man*, if it be allow'd any thing at all, must imply something *moral* and *social*. The Notion it-self pre-supposes a naturally *civil* and *political* State of Mankind, and has reference to that particular part of Society to which we owe our chief Advantages as *Men*, and rational Creatures, such as are * *naturally* and *necessarily* united for each other's Happiness and Support, and for the highest of all Happinesses and Enjoyments; "The "Intercourse of *Minds*, the free Use of "our *Reason*, and the Exercise of mutual "Love and *Friendship*."

AN ingenious Physician among the Moderns, having in view the natural Dependency of the *vegetable* and *animal* Kinds on their *common Mother*-EARTH, and observing that both the one and the other draw from her their continual Sustenance, (some rooted and fix'd down to their first abodes,

* VOL. I. *p.* 109, &c. and VOL. II. *pag.* 510, &c.

abodes, others unconfin'd, and wandring from place to place to ſuck their Nouriſhment:) He accordingly, as I remember, ſtyles this latter animal-Race, *her releas'd Sons*; *Filios Terræ emancipatos*. Now if this be our only way of reckoning for Mankind, we may call our-ſelves indeed, *The Sons of* EARTH, *at large*; but not of *any particular* SOIL, or *Diſtrict*. The Diviſion of Climates and Regions is fantaſtick and artificial: much more the Limits of particular Countrys, Citys or Provinces. Our *Natale Solum*, or Mother-Earth, muſt by this account be the *real* GLOBE it-ſelf which bears us, and in reſpect of which we muſt allow the common *Animals*, and even the *Plants* of all degrees, to claim an equal *Brotherhood* with us, under this common PARENT.

ACCORDING to this Calculation we muſt of neceſſity carry our *Relation* as far as to the whole material World or Univerſe; where alone it can prove compleat. But for the particular Diſtrict or Tract of Earth, which in a vulgar ſenſe we call *our* COUNTRY, however bounded or geographically divided, we can never, at this rate, frame any accountable *Relation* to it, nor conſequently aſſign any *natural* or *proper Affection* towards it.

IF unhappily a Man had been born either at an *Inn*, or in ſome dirty *Village*; he

wou'd hardly, I think, circumſcribe himſelf ſo narrowly as to accept a Denomination or *Character* from thoſe neareſt Appendices, or local Circumſtances of his Nativity. So far ſhou'd one be from making the *Hamlet* or *Parish* to be characteriſtical in the Caſe, that hardly wou'd the *Shire* it-ſelf, or *County*, however rich or flouriſhing, be taken into the honorary Term or Appellation of *one's* COUNTRY.

"What, then, ſhall we preſume to call "*our* COUNTRY? Is it ENGLAND it-"ſelf? But what of SCOTLAND? "Is it therefore BRITAIN? But "what of *the other Iſlands*, the Northern "ORCADES, and the Southern JERSEY "and GUERNSEY? What of the *Plan-*"*tations* and poor IRELAND?" — Behold, here, a very dubious Circumſcription!

BUT what, after all, if there be a *Conqueſt* or *Captivity in the caſe*? a *Migration*? a national *Seceſſion*, or Abandonment of our native Seats for ſome other Soil or Climate? This has happen'd, we know, to our Forefathers. And as great and powerful a People as we have been of late, and have ever ſhewn our-ſelves under the influence of *free* Councils, and a tolerable *Miniſtry*; ſhou'd we relapſe again into ſlavish Principles, or be *adminiſter'd* long under ſuch Heads as having no

no Thought of Liberty for themſelves, can have much leſs for EUROPE or their *Neighbours*; we may at laſt feel a War at home, become the *Seat* of it, and in the end a *Conqueſt*. We might then gladly embrace the hard Condition of our Predeceſſors, and exchange our beloved native *Soil* for that of ſome remote and uninhabited part of the World. Now ſhou'd this poſſibly be our Fate; ſhou'd ſome conſiderable Colony or Body be form'd afterwards out of our Remains, or meet as it were by Miracle, in ſome diſtant Climate; wou'd there be, for the future, no *Engliſh man* remaining? No common Bond of Alliance and Friendſhip, by which we cou'd ſtill call *Country-men*, as before? How came we, I pray, by our antient name of *Engliſh men*? Did it not travel with us over *Land* and *Sea*? Did we not, indeed, bring it with us heretofore from as far as the remoter Parts of GERMANY to this Iſland?

I MUST confeſs, I have been apt ſometimes to be very angry with our Language, for having deny'd us the uſe of the word PATRIA, and afforded us no other name to expreſs our *native Community*, than that of *Country*; which already bore * two different Significations, abſtracted from

* *Rus* & *Regio*. In French *Campagne* & *Pais*.

from Mankind or Society. Reigning words are many times of such force as to influence us considerably in our Apprehension of things. Whether it be from any such Cause as this, I know not: but certain it is, that in the Idea of a CIVIL *State* or NATION, we *English-men* are apt to mix somewhat more than ordinary gross and earthy. No People who ow'd so much to A CONSTITUTION, and so little to A SOIL or CLIMATE, were ever known so indifferent towards *one*, and so passionately fond of *the other*. One wou'd imagine from the common Discourse of our *Country-men* that the finest Lands near the EUPHRATES, the BABYLONIAN or PERSIAN *Paradises*, the rich Plains of EGYPT, the *Grecian* TEMPE, the *Roman* CAMPANIA, LOMBARDY, PROVENCE, the *Spanish* ANDALUSIA, or the most delicious Tracts in the *Eastern* or *Western* INDIES, were contemptible Countrys in respect of OLD ENGLAND.

Now by the good leave of these worthy *Patriots of the Soil*, I must take the liberty to say, I think OLD ENGLAND to have been in every respect a very indifferent Country: and that *Late* ENGLAND, of an Age or two old, even since Queen BESS's days, is indeed very much mended for the better. We were, in the beginning of her Grandfather's Reign, under

der a ſort of *Polish* Nobility, and had no other Libertys, than what were in common to us with the then faſhionable Monarchys and *Gothick* Lordſhips of EUROPE. For *Religion*, indeed, we were highly fam'd, above all Nations; by being the moſt ſubject to our *Eccleſiaſticks* at home, and the beſt Tributarys and Servants to *the Holy See* abroad.

I MUST go further yet, and own, that I think *Late* ENGLAND, ſince *the Revolution*, to be better ſtill than *Old* ENGLAND, by many a degree; and that, in the main, we make ſomewhat a better Figure in EUROPE, than we did a few Reigns before. But however our People may of late have flourish'd, our Name, or Credit have riſen; our Trade, and Navigation, our Manufactures, or our Husbandry been improv'd; 'tis certain that our *Region*, *Climate*, and *Soil*, is, in its own nature, ſtill one and the ſame. And to whatever Politeneſs we may ſuppoſe ourſelves already arriv'd; we muſt confeſs, that we are the *lateſt barbarous*, the *laſt civiliz'd* or *polish'd* People of EUROPE. We muſt allow that our firſt Conqueſt by the ROMANS brought us out of a ſtate hardly equal to the *Indian* Tribes; and that our laſt Conqueſt by the NORMANS brought us only into the capacity of receiving Arts and civil Accompliſhments

from *abroad*. They came to us by degrees, from remote diſtances, at ſecond or third hand; from other Courts, States, Academys, and foreign Nurſerys of Wit and Manners.

NOTWITHSTANDING this, we have as over-weaning an Opinion of our-ſelves, as if we had a claim to be *Original* and *Earth-born*. As oft as we have chang'd Maſters, and mix'd Races with our ſeveral ſucceſſive Conquerors, we ſtill pretend to be as *legitimate* and *genuine* Poſſeſſors of *our Soil*, as the antient ATHENIANS accounted themſelves to have been of *theirs*. 'Tis remarkable however in that truly antient, wiſe, and witty People, That as fine Territorys and noble Countrys as they poſſeſs'd, as indiſputable Maſters and Superiors as they were in all Science, Wit, Politeneſs and Manners; they were yet ſo far from a conceited, ſelfish, and ridiculous Contempt of others, that they were even, in a contrary Extreme, "Admirers "of whatever was in the leaſt degree in-"genious or curious in *foreign* Nations." Their Great Men were conſtant *Travellers*. Their Legiſlators and Philoſophers made their Voyages into EGYPT, paſs'd into CHALDEA, and PERSIA; and fail'd not to viſit moſt of the diſper'd *Grecian* Governments and Colonys thro' the Iſlands of the ÆGEAN, in ITALY, and on the Coaſts

Coasts of ASIA and AFRICA. 'Twas mention'd as a Prodigy, in the case of a great Philosopher, tho known to have been always poor †; "That he shou'd never have "travel'd, nor had ever gone out of "ATHENS for his Improvement." How modest a Reflection in those who were *themselves* ATHENIANS!

FOR our part, we neither care that *Foreigners* shou'd travel to us, nor any of ours shou'd travel into *foreign* Countrys. Our best Policy and breeding is, it

 seems,

† *Socrates.*

* An ill Token of our being thorowly civiliz'd: since in the Judgment of the Polite and Wise, this inhospitable Disposition was ever reckon'd among the principal Marks of *Barbarism*. So STRABO, from other preceding Authors, κοινὸν μὲν εἶναι τοῖς βαρβάροις πᾶσιν ἔθος τὴν ΞΕΝΗΛΑΣΙΑΝ. l. 17. p. 802.

The Ζεὺς Ξένιος of the Antients Was one of the solemn *Characters* of Divinity: the peculiar *Attribute* of the supreme DEITY, benign to Mankind, and recommending universal Love, mutual Kindness, and Benignity between the remotest and most unlike of human Race. Thus their Divine Poet in Harmony with their Sacred Oracles, which were known frequently to confirm this Doctrine.

Ξεῖν' ἔ μοι θέμις ἔς', οὐδ' εἰ κακίων σέθεν ἔλθοι,
Ξεῖνον ἀτιμῆσαι, πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεῖνοι ——— ——— ——— ——— ΟΔΥΣ. ξ.

Again,

——'Ουδέ τις ἄμμι βροτῶν ἐπιμίσγετα ἰ ἄλλος.
'Αλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
Τὸν νῦν χρὴ κομέειν. πρὸς γὰρ Διός εἰσιν ἅπαντες.
Ξεῖνοι ——— ——— ——— ——— ΟΔΥΣ. ζ.

And again,

'Αφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι.
Πάντας γὰρ φιλέεσκεν, ὁ δῷ ἐπιοικία ναίων.
ΙΔΙΑΔ. ζ.

See

seems, "To look abroad as little as possi-"ble; contract our Views within the nar-"rowest Compass; and despise all Know-"ledg, Learning, or Manners which are "not of *a Home-Growth.*" For hardly will the *Antients* themselves be regarded by those who have so resolute a Contempt of what the politest *Moderns* of any Nation, besides their own, may have advanc'd in the way of *Literature*, *Politeness*, or PHILOSOPHY.

THIS Disposition of our *Country-men*, from whatever Causes it may possibly be deriv'd, is, I fear, a very prepossessing Circumstance against our Author; whose Design is to advance something *new*, or at least something *different* from what is commonly current in PHILOSOPHY, and MORALS. To support this Design of his, he seems intent chiefly on this single Point; "To discover, how we may, to "best Advantage, form within our-selves "what in the polite World is call'd *a Re-*"*lish*, or *Good* TASTE."

HE

See also Odyss. lib. 3. ver. 34, &c. and 67, &c. lib. 4. ver. 30, &c. and 69.

Such was antient *Heathen* CHARITY, and pious Duty towards *the Whole* of Mankind; both those of different *Nations*, and different *Worships*. See VOL. II. pag. 165, 166.

HE begins, it's true, as near *home* as poſſible, and ſends us to the narroweſt of all Converſations, that of SOLILOQUY or *Self-diſcourſe*. But this Correſpondence, according to his Computation, is wholly impracticable, without a previous Commerce with the World: And the larger this Commerce is, the more practicable, and improving the other, he thinks, is likely to prove. The Sources of this improving Art of *Self correſpondence* he derives from the higheſt Politeneſs and Elegance of antient *Dialogue*, and *Debate*, in matters of Wit, Knowledg and Ingenuity. And nothing, according to our Author, can ſo well revive this *ſelf-correſponding* Practice, as the ſame Search and Study of the higheſt Politeneſs in modern *Converſation*. For this, we muſt neceſſarily be at the pains of going further abroad than the Province we call HOME. And, by this Account, it appars that our Author has little hopes of being either reliſh'd or comprehended by any other of his Country-men, than thoſe who delight in the open and *free* Commerce of the World, and are rejoic'd to gather Views, and receive Light from every Quarter; in order to judg the beſt of what is perfect, and according to a juſt *Standard*, and true TASTE in every kind.

IT may be proper for us to remark in favour of our Author, that the sort of *Ridicule* or *Raillery*, which is apt to fall upon PHILOSOPHERS, is of the same kind with that which falls commonly on the VIRTUOSI, or refin'd *Wits* of the Age. In this latter general Denomination we include the real *fine Gentlemen*, the Lovers of *Art* and *Ingenuity*; such as have seen *the World*, and inform'd themselves of the *Manners* and *Customs* of the several Nations of EUROPE, search'd into their *Antiquitys*, and *Records*; consider'd their *Police*, *Laws* and *Constitutions*; observ'd the Situation, Strength, and Ornaments of their *Citys*, their principal *Arts*, Studys and Amusements; their *Architecture*, *Sculpture*, *Painting*, *Musick*, and their Taste in *Poetry*, *Learning*, *Language*, and *Conversation*.

HITHERTO there can lie no *Ridicule*, nor the least Scope for *Satirick Wit* or *Raillery*. But when we push this *Virtuoso*-CHARACTER a little further, and lead our polish'd Gentleman into more nice Researches; when from the view of *Mankind*, and their Affairs, our speculative Genius, and minute Examiner of Nature's Works, proceeds with equal or perhaps superior Zeal in the Contemplation of the *Insect*-Life, the Conveniencys, Habitations

bitations and OEconomy of a Race of *Shell-Fish*; when he has erected *a Cabinet* in due form, and made it the real Pattern of his Mind, replete with the ſame Trash and Trumpery of correſpondent empty Notions, and chimerical Conceits; he then indeed becomes the Subject of ſufficient *Raillery*, and is made the *Jeſt* of common Converſations.

A WORSE thing than this happens commonly to theſe *inferior* VIRTUOSI. In ſeeking ſo earneſtly for *Raritys* they fall in love with RARITY *for Rareneſs-ſake*. Now the greateſt *Raritys*, in the World are MONSTERS. So that the *Study* and *Relish* of theſe Gentlemen, thus aſſiduouſly imploy'd, becomes at laſt in reality *monſtrous*: And their whole Delight is found to conſiſt in ſelecting and contemplating whatever is moſt *monſtrous*, diſagreeing, out of the way, and to the leaſt purpoſe of any thing in Nature.

In PHILOSOPHY, Matters anſwer exactly to this *Virtuoſo*-Scheme. Let us ſuppoſe a Man, who having this Reſolution merely, how to employ his Underſtanding to the beſt purpoſe, conſiders "*Who* or "*What* he is; *Whence* he aroſe, or had "his Being; to what *End* he was deſign'd; "and to what Courſe of Action he is by "his natural Frame and Conſtitution de-

" ſtin'd: ſhou'd he *deſcend* on this account *into himſelf*, and examine his inward Powers and Facultys; or ſhou'd he *aſcend* beyond his own immediate Species, City, or Community, to diſcover and recognize his *higher Polity*, or *Community*, (that *common* and *univerſal one*, of which he is born *a Member*;) nothing, ſurely, of this kind, cou'd reaſonably draw upon him the leaſt Contempt or Mockery. On the contrary, *the fineſt Gentleman* muſt after all be conſider'd but as an IDIOT, who talking much of the knowledg of *the World* and *Mankind*, has never ſo much as thought of the Study or Knowledg of *himſelf*, or of the Nature and Government of that *real Publick* and WORLD, from whence he holds his *Being*.

* *Quid ſumus, & quidnam victuri gignimur?* —

" *Where* are we? Under what *Roof*? Or " on board what *Veſſel*? Whither *bound*? " On what *Buſineſs*? Under whoſe *Pilot-* " *ſhip*, *Government*, or *Protection*?" are Queſtions which every ſenſible Man wou'd naturally ask, if he were on a ſudden tranſported into a new Scene of Life. 'Tis admirable, indeed, to conſider, That a Man ſhou'd have been long come into a World,

* Perſ. Sat. 3. ver. 67.

World, carry'd his Reaſon and Senſe about with him, and yet have never ſeriouſly ask'd himſelf this ſingle Queſtion, "WHERE *am I? or* WHAT?" but, on the contrary, ſhou'd proceed regularly to every *other* Study and Inquiry, poſtponing *this* alone, as the leaſt conſiderable; or leaving the Examination of it to *others* commiſſion'd, as he ſuppoſes to underſtand and think for him, upon this Head. To be bubbled, or put upon by any ſham-Advices in this Affair, is, it ſeems, of no conſequence! We take care to examine accurately, by our *own* Judgment, the Affairs of *other* People, and the Concerns of the World which leaſt belong to us: But what relates more immediately to *our-ſelves*, and is our chief SELF-*Intereſt*, we charitably leave to *others* to examine for us, and readily take up with the firſt Comers; on whoſe Honeſty and good Faith 'tis preſum'd we may ſafely rely.

HERE, methinks, *the Ridicule* turns more againſt the *Philoſophy-Haters* than the *Virtuoſi* or *Philoſophers*. Whilſt PHILOSOPHY is taken (as in its prime Senſe it ought) for *Maſtership in* LIFE and MANNERS, 'tis like to make no ill Figure in the World, whatever Impertinencys may reign, or however extravagant the Times may prove. But let us view PHILOSO-

PHY,

PHY, like mere *Virtuoſo-ſhip*, in its uſual Career, and we ſhall find *The Ridicule* riſing full as ſtrongly againſt the Profeſſors of the higher as the lower kind. *Cockle-ſhell* abounds with each. Many things exterior, and without our-ſelves, of no relation to our real Intereſts or to thoſe of Society and Mankind, are diligently inveſtigated: Nature's remoteſt Operations; deepeſt Myſterys, and moſt difficult *Phœnomena* diſcuſs'd, and whimſically explain'd; *Hypotheſes* and *fantaſtick Syſtems* erected; a Univerſe anatomiz'd; and by ſome * notable Scheme ſo ſolv'd and reduc'd, as to appear an eaſy *Knack* or *Secret* to thoſe who have *the Clew*. *Creation* it-ſelf can, upon occaſion, be exhibited; *Tranſmutations*, *Projections*, and other *Philoſophical* ARCANA, ſuch as in the *corporeal* World can accompliſh all things; whilſt in the *intellectual*, a ſet Frame of metaphyſical Phraſes and Diſtinctions can ſerve to ſolve whatever Difficultys may be propounded either in *Logicks*, *Ethicks*, or any *real Science*, of whatever kind.

IT appears from hence, that the Defects of PHILOSOPHY, and thoſe of *Virtuoſo-ſhip* are of the ſame nature. Nothing can be more dangerous than a wrong *Choice*, or *Miſapplication* in theſe Affairs. But

* VOL. II. pag. 184, 190.

But as ridiculous as theſe Studys are render'd by their ſenſleſs Managers; it appears, however, that each of 'em are, in their nature, eſſential to the *Character* of a *Fine Gentleman* and *Man of Senſe*.

To *philoſophize*, in a juſt Signification, is but to carry *Good-breeding* a ſtep higher. For the Accompliſhment of Breeding is, To learn whatever is *decent* in Company, or *beautiful* in Arts; and the Sum of Philoſophy is, To learn what is *juſt* in Society, and *beautiful* in Nature, and the Order of the World.

'Tis not *Wit* merely, but a *Temper* which muſt form the WELLBRED MAN. In the ſame manner, 'tis not *a Head* merely, but *a Heart* and *Reſolution* which muſt compleat the *real* PHILOSOPHER. Both *Characters* aim at what is *excellent*, aſpire to *a juſt Taſte*, and carry in view the Model of what is *beautiful* and *becoming*. Accordingly, the reſpective Conduct and diſtinct Manners of each Party are regulated: *The one* according to the perfecteſt Eaſe, and good Entertainment of COMPANY; *the other* according to the ſtricteſt Intereſt of MANKIND and SOCIETY: *The one* according to a Man's Rank and Quality in his private Station; *the other* according to his Rank and Dignity in NATURE.

WHE-

WHETHER each of these Offices, or social Parts, are in themselves as *convenient* as *becoming*, is the great Question which must some-way be decided. The WELL-BRED MAN has already decided this, in his own Case, and declar'd on the side of what is Handsom: For whatever he practises in this kind *, he accounts no more than what he owes purely to himself; without regard to any further Advantage. The *Pretender to* PHILOSOPHY, who either knows not how to determine this Affair, or if he has determin'd, knows not how to pursue his Point, with Constancy, and Firmness, remains in respect of *Philosophy*, what a Clown or Coxcomb is in respect of *Breeding* and *Behaviour*. Thus, according to our Author, the TASTE of Beauty, and the *Relish* of what is decent, just, and amiable, perfects the *Character* of the GENTLEMAN, and the PHILOSOPHER. And the Study of such a TASTE or *Relish* will, as we suppose, be ever the great Employment and Concern of him, who covets as well to be *wise* and *good*, as *agreeable* and *polite*.

† *Quid* VERUM *atque* DECENS, *curo*, *& rogo*, *& omnis in hoc sum*.

* VOL. I. pag' 129, 130.
† Horat. lib. 1. Ep. 1. ver. 11.

CHAP.

CHAP. II.

Explanation of a TASTE *continu'd.* ---- *Ridiculers of it.* ---- *Their Wit, and Sincerity.* ---- *Application of* the Taſte *to Affairs of Government and Politicks.* ------ *Imaginary* CHARACTERS *in* the State. ---- *Young Nobility, and Gentry.* ---- *Purſuit of* BEAUTY. ---- *Preparation for* Philoſophy.

BY this time, ſurely, I muſt have prov'd my-ſelf ſufficiently engag'd in the Project and Deſign of our *Self-diſcourſing* AUTHOR, whoſe Defence I have undertaken. His Pretenſion, as plainly appears in this third Treatiſe, is to * recommend MORALS on the ſame foot, with what in a lower ſenſe is call'd *Manners*; and to advance PHILOSOPHY (as harſh a Subject as it may appear) on the very Foundation of what is call'd *agreeable* and *polite*. And 'tis in this Method and Management that, as his Interpreter, or Paraphraſt, I have propos'd to imitate

* VOL. I. *pag.* 336, &c.

tate and accompany him, as far as my *Miſcellaneous* CHARACTER will permit.

OUR joint Endeavour, therefore, muſt appear this: To ſhew, * "That nothing "which is found charming or delightful in "the polite World, nothing which is adopt-"ted as Pleaſure, or Entertainment, of "whatever kind, can any way be ac-"counted for, ſupported, or eſtabliſh'd, "without the Pre-eſtabliſhment or Sup-"poſition of *a certain* TASTE." Now a TASTE or *Judgment*, 'tis ſuppos'd, can hardly come ready form'd with us into the World. Whatever Principles or Materials of this kind we may poſſibly bring with us; whatever good Facultys, Senſes, or anticipating Senſations, and Imaginations, may be of Nature's Growth, and ariſe properly, of themſelves, without our Art, Promotion, or Aſſiſtance; the general *Idea* which is form'd of all this Management, and the clear *Notion* we attain of what is preferable and principal in all theſe Subjects of Choice and Eſtimation, will not, as I imagine, by any Perſon, be taken for *innate*. Uſe, Practice and Culture muſt precede the *Underſtanding* and *Wit* of ſuch an advanc'd Size and Growth as this. A legitimate and juſt TASTE can neither be begotten, made, conceiv'd, or

* VOL I. *pag.* 336, &c.

or produc'd, without the antecedent *Labour* and *Pains* of CRITICISM.

FOR this reaſon we preſume not only to defend the Cauſe of CRITICKS; but to declare open War againſt thoſe indolent ſupine *Authors*, *Performers*, *Readers*, *Auditors*, *Actors* or *Spectators*; who making their HUMOUR alone the Rule of what is *beautiful* and *agreeable*, and having no account to give of ſuch their HUMOUR or odd FANCY, reject the *criticizing* or *examining Art*, by which alone they are able to diſcover the *true* BEAUTY and WORTH of every Object.

ACCORDING to that affected *Ridicule* which theſe inſipid Remarkers pretend to throw upon juſt CRITICKS, the Enjoyment of all real Arts or natural Beauty wou'd be intirely loſt: Even in Behaviour and Manners we ſhou'd at this rate become in time as barbarous, as in our Pleaſures and Diverſions. I wou'd preſume it, however, of theſe *Critick*-Haters, that they are not yet ſo unciviliz'd, or void of all ſocial Senſe, as to maintain, "That the "moſt barbarous Life, or bruiſh Pleaſure, "is as deſirable as the moſt poliſh'd or re-"fin'd."

FOR my own part, when I have heard ſometimes Men of reputed Ability join in with

with that effeminate plaintive Tone of *Invective* againſt CRITICKS I have really thought they had it in their Fancy, to keep down the growing Genius's of the Youth, their Rivals, by turning them aſide from that *Examination* and *Search*, on which all good Performance as well as good Judgment depends. I have ſeen many a time a well-bred Man, who had himſelf a real *good* TASTE, give way, with a malicious Complaiſance, to the Humour of a Company, where, in favour chiefly of the tender Sex, this ſoft languiſhing Contempt of *Criticks*, and their Labours, has been the Subject ſet a-foot. "Wretched "Creatures! (ſays one) impertinent "Things, theſe *Criticks*, as ye call 'em! "——As if one cou'dn't know what was "agreeable or pretty, without their help. "—— 'Tis fine indeed, that one ſhou'dn't "be allow'd to fancy for one's-ſelf—— "Now ſhou'd a thouſand Criticks tell me "that Mr. *A*——'s new *Play* wan't the "wittieſt in the World, I wou'dn't mind "'em one bit.

THIS our real Man of Wit hears patiently; and adds, perhaps of his own, "That he thinks it, truly, ſomewhat "hard, in what relates to People's Diverſion and Entertainment, that they ſhou'd "be oblig'd to chuſe what pleas'd *others*, "and not *themſelves*." Soon after this he

he goes himſelf to the *Play*, finds one of his effeminate Companions commending or admiring at a wrong place. He turns to the next Perſon who ſits by him, and asks privately, "*What he thinks of his Compa-*" *nion's Relish.*"

SUCH is the Malice of the World! They who by Pains and Induſtry have acquir'd a *real* TASTE in Arts, rejoice in their Advantage over others, who have either none at all, or ſuch as renders 'em ridiculous. At *an Auction* of Books, or Pictures, you ſhall hear theſe Gentlemen perſuading every one ,, *To bid* for what *he fancys.*" But, at the ſame time, they wou'd be ſoundly mortify'd themſelves, if by ſuch as they eſteem'd good Judges, they ſhou'd be found to have purchas'd by a *wrong Fancy*, or *ill* TASTE. The ſame Gentleman who commends his Neighbour for ordering his Garden or Apartment, *as his* HUMOUR leads him, takes care his own ſhou'd be ſo order'd *as the beſt Judgments wou'd adviſe.* Being once a Judg himſelf, or but tolerably knowing in theſe Affairs, his Aim is not " To " change the Being of Things, and bring " TRUTH and NATURE to his *Hu-*" *mour*: but, leaving NATURE and " TRUTH juſt as he found 'em, to ac-" commodate his *Humour* and *Fancy* to " *their* STANDARD." Wou'd he do this

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in a yet higher Case, he might in reality become as *wise* and *great* a MAN, as he is already a *refin'd and polish'd* GENTLEMAN. By *one* of these TASTES he understands how to lay out his Garden, model his House, fancy his Equipage, appoint his Table: By *the other* he learns of what Value these Amusements are in Life, and of what Importance to a Man's Freedom, Happiness, and Self-enjoyment. For if he wou'd try effectually to acquire the real *Science* or TASTE of *Life*; he wou'd certainly discover, "That a RIGHT "MIND, and GENEROUS AFFECTION "had more Beauty and Charm, than all "other *Symmetrys* in the World besides." And, "That a Grain of *Honesty* and *na-* "*tive Worth*, was of more value than "all the *adventitious Ornaments*, *Estates*, "or *Preferments*; for the sake of which "some of the better sort so oft turn "*Knaves*: forsaking their Principles, and "quitting their *Honour* and *Freedom*, for "a mean, timorous, shifting State of *gau-* "*dy Servitude*."

A LITTLE better TASTE (were it a *very little*) in the Affair of *Life itself*, wou'd, if I mistake not, mend the Manners, and secure the Happiness of some of our *noble Countrymen*, who come with high Advantage and a worthy *Cha-*

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racter into the Publick. But ere they have long engag'd in it, their WORTH unhappily becomes venal. *Equipages*, *Titles*, *Precedencys*, *Staffs*, *Ribbons*, and other such glittering *Ware*, are taken in exchange for *inward* MERIT, HONOUR and a CHARACTER.

THIS they may account perhaps *a shrewd Bargain*. But there will be found very outoward Abatements in it, when the matter comes to be experienc'd. They may have descended in reality from ever so glorious Ancestors, Patriots, and Sufferers for their Nation's Liberty and Welfare: They may have made their Entrance into the World upon this bottom of anticipated Fame and Honour: They may have been advanc'd on this account to Dignitys, which they were thought to have deserv'd. But when induc'd to change their honest Measures, and sacrifice their *Cause* and *Friends* to an *imaginary private Interest*; they will soon find, by Experience, that they have lost the Relish and TASTE of *Life*; and for insipid wretched *Honours*, of a deceitful kind, have unhappily exchang'd an amiable and sweet *Honour*, of a sincere and lasting Relish, and good Savour. They may, after this, act *Farces*, as they think fit, and hear Qualitys and Virtues assign'd to 'em under the Titles of *Graces*, *Excellencys*, *Ho-*

nours, and the reſt of this mock-Praiſe and mimical Appellation. They may even with ſerious Looks be told of *Honour* and *Worth*, *their* PRINCIPLE, and *their* COUNTRY: But they know better within themſelves; and have occaſion to find That, after all, the World too knows better; and that their few *Friends* and *Admirers* have either a very ſhallow Wit, or a very profound Hypocriſy.

'TIS not in *one* Party alone that theſe *Purchaſes* and *Sales* of HONOUR are carry'd on. I can repreſent to my-ſelf a noted PATRIOT, and reputed *Pillar* of the religious Part of our Conſtitution, who having by many and long Services, and a ſteddy Conduct, gain'd the Reputation of thorow Zeal with his own Party, and of Sincerity and Honour with his very Enemys, on a ſudden (the time being come that the Fulneſs of his Reward was ſet before him) ſubmits complacently to the propos'd Bargain, and ſells himſelf for what he is worth, in a vile deteſtable Old-Age, to which he has reſerv'd the Infamy of betraying both his *Friends* and *Country*.

I CAN imagine, on the other ſide, one of a contrary Party; a noted Friend to LIBERTY in *Church* and *State*; an Abhorrer of the ſlaviſh Dependency on *Courts*, and of the narrow Principles of *Bigots*: Such

Such a one, after many publick Services of note, I can see wrought upon, by degrees, to seek *Court-Preferment*; and this too under a *Patriot*-Character. But having perhaps try'd this way with less success, he is oblig'd to change his *Character*, and become *a royal Flatterer*, a Courtier *against his Nature*; submitting himself, and suing, in so much the meaner degree, as his inherent Principles are well known at Court, and to his new-adopted Party, to whom he feigns himself *a Proselyte*.

THE greater the *Genius* or *Character* is of such a Person, the greater is his Slavery, and heavier his Load. Better had it been that he had never discover'd such a Zeal for publick Good, or signaliz'd himself in *that Party* which can with least grace make Sacrifices of national Interests to *a Crown*, or to the *private* Will, Apperite or Pleasure of *a Prince*. For supposing such *a Genius* as this had been to act his Part of Courtship in some foreign and absolute Court; how much less infamous wou'd his Part have prov'd? How much less slavish, amidst a People who were *All* Slaves? Had he peradventure been one of that forlorn begging Troop of Gentry extant in DENMARK, or SWEDEN, since the time that those Nations lost their Liberty; had he liv'd out of a free Nation, and happily ballanc'd Constitution; had

he been either conſcious of no Talent in the Affairs of Government, or of no Opportunity to exert any ſuch, to the advantage of Mankind: Where had been the mighty ſhame, if perhaps he had employ'd ſome of his Abilitys in flattering like others, and paying the neceſſary Homage requir'd for Safety's ſake, and Self-preſervation, in abſolute and deſpotick Governments? The TASTE, perhaps, in ſtrictneſs, might ſtill be *wrong*, even in *this* hard Circumſtance: But how *inexcuſable* in *a quite contrary one*! For let us ſuppoſe our Courtier not only *an English-man*, but of the Rank and Stem of thoſe old *English* Patriots who were wont to curb the Licentiouſneſs of our Court, arraign its Flatterers, and purge away thoſe Poiſons from the Ear of Princes; let us ſuppoſe him of a competent Fortune and moderate Appetites, without any apparent *Luxury* or *Lavishment* in his Manners: What ſhall we, after this, bring in Excuſe or as an Apology, for ſuch a *Choice* as his? How ſhall we explain this prepoſterous *Reliſh*, this odd Preference of *Subtlety* and *Indirectneſs*, to true *Wiſdom*, open *Honeſty*, and *Uprightneſs*?

'TIS eaſier, I confeſs, to give account of this *Corruption of* TASTE in ſome *noble Youth* of a more ſumptuous gay Fancy; ſuppoſing him born truly *Great*, and

of

of *honourable Deſcent*: with a *generous free* MIND, as well as *ample fortune*. Even theſe *Circumſtances* themſelves may be the very Cauſes perhaps of his being thus enſnar'd. The * Elegance of his Fancy in outward things, may have made him overlook the Worth of *inward Character* and *Proportion*: And the Love of Grandure and Magnificence, wrong turn'd, may have poſſeſs'd his Imagination over-ſtrongly with ſuch things as *Frontiſpieces*, *Parterres*, *Equipages*, *trim Varlets in party-colour'd Clothes*; and others *in Gentlemens Apparel*. ---- Magnanimous Exhibitions of *Honour* and *Generoſity*! ---- In Town, a "Palace and ſutable Furniture! In the "Country the ſame; with the addition "of ſuch Edifices and Gardens as were "unknown to our Anceſtors, and are un-"natural to ſuch a Climate as GREAT "BRITAIN!"

MEAN while the Year runs on; but the Year's Income anſwers not its Expence. For "Which of theſe Articles can be re-"trench'd? Which way take up, after "having thus ſet out?" A *Princely* Fancy has begot all this, and a *Princely* Slavery, and *Court* Dependance muſt maintain it.

* VOL. I. *pag.* 139.

THE young Gentleman is now led into a *Chace*, in which he will have ſlender Capture, tho Toil ſufficient. He is himſelf *taken*. Nor will he ſo eaſily get out of that Labyrinth, to which he choſe to commit his ſteps, rather than to the more direct and plainer Paths in which he trod before. "Farewel that generous proud "Spirit, which was wont to ſpeak only "what it approv'd, commend only whom "it thought worthy, and act only what "it thought right! *Favourites* muſt be "now obſerv'd, *little Engines* of Power "attended on, and loathſomly careſs'd: "an honeſt Man dreaded, and every free "Tongue or Pen abhor'd as dangerous "and reproachful." For till our Gentleman is become wholly proſtitute and ſhameleſs; till he is brought to laugh at *publick Virtue*, and the very Notion of *common Good*; till he has openly renounc'd all Principles of Honour and Honeſty, he muſt in good Policy avoid thoſe to whom he lies ſo much expos'd, and ſhun that Commerce and Familiarity which was once his chief Delight.

SUCH is the Sacrifice made to a wrong Pride, and ignorant Self-eſteem; by one whoſe inward Character muſt neceſſarily, after this manner, become as mean and abject,

abject, as his outward Behaviour insolent and intolerable.

THERE are another sort of *Suitors to Powers*, and *Traffickers* of *inward* WORTH *and* LIBERTY for outward *Gain*, whom one wou'd be naturally drawn to compassionate. They are themselves of a humane, compassionate, and friendly nature, Well-wishers to their Country and Mankind. They cou'd, perhaps, even embrace POVERTY contentedly, rather than submit to any thing diminutive either of their *inward* Freedom or *national Liberty*. But what they can bear in their own Persons, they cannot bring themselves to bear in the Persons of such as are to come after them. Here the *best* and *noblest* of Affections are born down by the Excess of the *next best*, those of *Tenderness for Relations* and *near Friends*.

SUCH Captives as these wou'd disdain, however, to devote themselves to any Prince or Ministry whose Ends where wholly tyrannical, and irreconcilable with the true Interest of their Nation. In other cases of a less Degeneracy, they may bow down perhaps *in the Temple of* RIMMON, support the Weight of their *supine* LORDS, and prop the Steps and ruining Credit of their *corrupt Patrons*.

THIS is Drudgery sufficient for such honest Natures; such as by hard Fate alone cou'd have been made dishonest. But as for *Pride* or *Insolence* on the account of their outward Advancement and seeming Elevation; they are so far from any thing resembling it, that one may often observe what is very contrary in these fairer *Characters* of Men. For tho perhaps they were known somewhat *rigid* and *severe* before; you see 'em now grown in reality *submissive* and *obliging*. Tho in Conversation formerly *dogmatical* and *over-bearing*, on the Points of State and Government; they are now *the patientest* to hear, the *least forward* to dictate, and the readiest to embrace any entertaining Subject of Discourse, rather than that of the *Publick*, and their own *personal Advancement*.

NOTHING is so near *Virtue* as this Behaviour; and nothing so remote from it, nothing so sure a Token of the most profligate Manners, as the contrary. In a free Government, 'tis so much the Interest of every one *in Place*, who profits by the Publick, to demean himself with *Modesty* and *Submission*; that to appear immediately the more insolent and haughty on such an Advancement, is the mark only of a contemptible Genius, and of a want of

true

true Understanding, even in the narrow Sense of *Interest* and *private Good*.

THUS we see, after all, that 'tis not merely what we call *Principle*, but a TASTE, wich governs Men. They may think for certain, "This is *right*, or that *wrong*:" They may believe "This *a* "*Crime*, or that *a Sin*; This punishable "by *Man*, or that by *God*:" Yet if the *Savor* of things lies cross to HONESTY; if the *Fancy* be florid, and the *Appetite* high towards the subaltern Beautys and lower Order of worldly Symmetrys and Proporrions; the Conduct will infallibly turn this latter way.

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EVEN *Conscience*, I fear, such as is owing to religious Discipline, will make but a slight Figure, where this TASTE is set amiss. Among the Vulgar perhaps it may do wonders. A *Devil* and a *Hell* may prevail, where a *Jail* and *Gallows* are thought insufficient. But such is the Nature of the liberal, polish'd, and refin'd part of Mankind; so far are they from the mere Simplicity of Babes and Sucklings; that, instead of applying the Notion of a future Reward or Punishmeut to their immediate Behaviour in Society, they are apt, much rather, thro' the whole Course of their Lives, to shew evidently that they look on the pious Narrations to be

indeed no better than Childrens Tales, or the Amuſement of the mere Vulgar;

† *Eſſe aliquos Manes, & ſubterranea regna,*
* * * * * * * * *
Nec pueri credunt, niſi qui nondum ære lavantur.

SOMETHING therefore ſhou'd, methinks, be further thought of, in behalf of our generous Youths, towards the correcting of their TASTE, or *Relish* in the Concerns of *Life*. For this at laſt is what will influence. And in this reſpect *the Youth* alone are to be regarded. Some hopes there may be ſtill conceiv'd of *Theſe*. The reſt are confirm'd and harden'd in their way. A middle-ag'd Knave (however devout or orthodox) is but a common Wonder: An old-one is no Wonder at all: But a young-one is ſtill (thank Heaven!) ſomewhat extraordinary. And I can never enough admire what was ſaid once by a worthy Man at the firſt appearance of one of theſe young able Proſtitutes, "That he even trembled at the ſight, to "find Nature capable of being turn'd ſo "ſoon: and That he boded greater Ca"lamity to his Country from this ſingle "Example of *young* Villany than from "the

† Juven. Sat. 2. ver. 149.

" the Practices and Arts of all the *old* " Knaves in being."

LET us therefore proceed in this view, addreſſing our-ſelves to the grown *Youth* of our polite World. Let the Appeal be to theſe whoſe *Relish* is retrievable, and whoſe *Taſte* may yet be form'd in *Morals*; as it ſeems to be, already, *in exterior Manners* and *Behaviour*.

THAT there is really A STANDARD of this latter kind, will immediately, and on the firſt view, be acknowledg'd. The Conteſt is only, " Which is *right*: ---- " Which the *un-affected* Carriage, and *juſt* " Demeanour: And Which the *affected* " and *falſe*." Scarce is there any-one, who pretends not to know and to decide What is *well-bred* and *handſom*. There are few ſo affectedly clowniſh, as abſolutely to diſown *Good-breeding*, and renounce the Notion of A BEAUTY in *outward Manners* and *Deportment*. With ſuch as theſe, wherever they ſhou'd be found, I muſt confeſs, I cou'd ſcarce be tempted to beſtow the leaſt Pains or Labour, towards convincing 'em of a *Beauty* in *inward Sentiments* and *Principles*.

WHOEVER has any Impreſſion of what we call *Gentility* or *Politeneſs*, is already

so acquainted with the DECORUM and GRACE of things, that he will readily confess a Pleasure and Enjoyment in the very *Survey* and *Contemplation* of this kind. Now if in the way of polite Pleasure, *the Study* and *Love of* BEAUTY be essential; *the Study* and *Love of* SYMMETRY and ORDER, on which *Beauty* depends, must also be essential, in the same respect.

'TIS impossible we can advance the least in any *Relish* or *Taste* of outward Symmetry and Order; without acknowledging that the proportionate and regular state, is the truly *prosperous* and natural in every Subject. The same Features which make Deformity, create Incommodiousness and Disease. And the same Shapes and Proportions which make Beauty, afford Advantage, by adapting to Activity and Use. Even in the imitative or *designing* Arts (to which our Author so often refers) the *Truth* or *Beauty* of every Figure or Statue is measur'd from the Perfection of Nature, in her just adapting of every Limb and Proportion to the Activity, Strength, Dexterity, Life and Vigor of the particular Species or Animal *design'd*.

THUS *Beauty* and * *Truth* are plainly join'd with the Notion of *Utility* and *Con-*

* VOL. I. *pag.* 142, &c.

Convenience, even in the Apprehenſion of every ingenious Artiſt, the * *Architect*, the *Statuary*, or the *Painter*. 'Tis the ſame in *the Phyſician's* way. Natural *Health* is the juſt Proportion, *Truth*, and regular Courſe of things, in a Conſtitution. 'Tis *the inward Beauty of the* BODY. And when the Harmony and juſt Meaſures of the riſing Pulſes, the circulating Humours, and the moving Airs or Spirits are diſturb'd or loſt, *Deformity* enters, and with it, *Calamity* and *Ruin*.

SHOU'D not this (one wou'd imagine) be ſtill the ſame Caſe, and hold equally as to *the* MIND? Is there nothing *there* which tends to Diſturbance and Diſſolution? Is there no natural Tenour, Tone or Order of the Paſſions or Affections? No *Beauty*, or *Deformity* in this *moral* kind?

H 7 Or

* *In* GRÆCIS *Operibus, nemo ſub mutulo denticulos conſtituit, &c. Quod ergo ſupra Cantherios & Templa* in Veritate *debet eſſe collocatum, id in Imaginibus, ſi infrà conſtitutum fuerit*, mendoſam *habebit operis rationem. Etiamque* ANTIQUI *non probaverunt, neque inſtituerunt, &c. Ita quod non poteſt in* Veritate *fieri, id non putaverunt in Imaginibus factum, poſſe* ea ratam *rationem habere. Omnia enim* certa proprietate, *& a veris* NATURÆ *deductis* Moribus, *traduxerunt in Operum perfectiones: & ea probaverunt quorum explicationes in* Diſputationibus *rationem poſſunt habere* VERITATIS. *Itaque ex eis Originibus* Symmetrias *&* Proportiones *uniuſcujuſque generis conſtitutas reliquerunt.* VITRUVIUS, *lib 4. cap.* 2. whoſe Commentator PHILANDER may be alſo read on this place. See above, VOL. I. *pag.* 208, 336, &c. 340, 350, &c. And below, *pag.* 259, 260.

Or allowing that there really is; must it not, of consequence, in the same manner imply *Health* or *Sickliness*, *Prosperity* or *Disaster*? Will it not be found in this respect, above all, " That what is * BEAU-

" TIFUL

* This is the HONESTUM, the PULCHRUM, τὸ Καλὸν, on which our Author lays the stress of VIRTUE, and the Merits of this Cause; as well in his other Treatises, as in this of *Soliloquy* here commented. This *Beauty* the ROMAN *Orator*, in his rhetorical way, and in the Majesty of Style, cou'd express no otherwise than as *A Mystery*. " *HONESTUM igitur id intelligimus, quod* " *tale est, ut, detracta omni utilitate, sine ullis præmiis* " *fructibusve, per seipsum possit jure laudari. Quod quale* " *sit, non tam definitione quâm usus intelligi potest quan-* " *quam aliquantum potest) quam COMMUNI omnium* " *JUDICIO, & optimi cujusque studiis, atque actis;* " *qui permulta ob eam unam causam facient, quia decet,* " *quia rectum, quia honestum est; etsi nullum consecuturum* " *emolumentum vident.*" Our Author, on the other side, having little of the *Orator*, and less of the Constraint of Formality belonging to some graver *Characters*, can be more familiar on this occasion: and accordingly descending without the least scruple, into whatever Style, or Humour; he refuses to make the least Difficulty or *Mystery* of this matter. He pretends, on this head, to claim the Assent not only of *Orators*, *Poets*, and the higher *Virtuosi*, but even of the *Beaux* themselves, and such as go no farther than the Dancing-Master to seek for *Grace* and *Beauty*. He pretends, we see, to fetch this *natural Idea* from as familiar Amusements as Dress, Equipage, the Tiring-Room, or Toy-shop. And thus in his proper manner of *SOLILOQUY*, or *Self-discourse*, we may imagine him running on: beginning perhaps with some particular *Scheme* or fancy'd *Scale* of BEAUTY, which, according to his Philosophy, he strives to erect, by distinguishing, sorting, and dividing into Things *animate*, *in-animate*, and *mixt*: as thus.

In the IN-ANIMATE; beginning from those *regular Figures* and *Symmetrys* with which Children are delighted; and proceeding gradually to the Proportions of *Architecture* and

" TIFUL is *harmonious* and *proportiona-*
" *ble*; what is harmonious and propor-
" tionable, is TRUE; and what is at once
" both *beautiful* and *true*, is, of conse-
" quence, *agreeable* and GOOD."

WHERE

and the other *Arts*. — The ſame in reſpect of *Sounds* and M SICK. From beautiful Stones, Rocks, *Minerals*; to *Vegetables*. Woods, aggregate Parts of the World, Seas, Ri-vers, Mountains, Vales. - The *Globe*. - - Celeſtial Bodys, and their Order. The higher *Architecture* of Na-ture. — NATURE her-ſelf, conſider'd as *in-animate* and *paſſive*.

In the ANIMATE; from *Animals*, and their ſeveral Kinds, Tempers, Sagacitys, to *Men* - And from ſingle *Perſons* of Men, their private *Characters*, Underſtandings, *Genius*'s, Diſpoſitions, Manners; to Publick Societys, *Communitys* or *Commonwealths*. From Flocks, Herds, and other natural *Aſſemblages* or *Gromps* of living Crea-tures, to human Intelligencys and Correſpondencys, or whatever is higher in the kind. The Correſpondence, Union and Harmony of NATURE her-ſelf, conſider'd as *animate* and intelligent.

In the MIXT; as in a *ſingle Perſon* (a Body and a Mind) the Union and Harmony of this kind, which conſtitutes the real *Perſon*: and the Friendſhip, Love, or Whatever other Affection is form'd on ſuch an Object. A *Houſhold*, a *City*, or *Nation*, with certain Lands, Buildings, and other Appendiſes, or local Ornaments, which jointly form that agreeable Idea of *Home*, *Family*, *Country*. —

" And what of this!" (ſays an airy Spark, no Friend to Meditation or deep Thought) "What means this *Catalogue*, " or *Scale*, as you are pleas'd to call it? Only, Sir, to " ſatisfy my-ſelf, That I am not alone, or ſingle in a cer-" tain Fancy I have of a thing call'd BEAUTY; That I " have almoſt the whole World for my Companions; and " That each of us *Admirers* and earneſt *Purſuers of* BEAU-" TY (ſuch as in a manner we *All* are) if peradventure we " take not a certain Sagacity along with us, we muſt err " widely, range extravagantly, and run ever upon a falſe " Scent. We may (in the Sportſman's Phraſe) *have many* " *Hares afoot*, but ſhall ſtick to no real *Game*, nor be for-" tunate in *any Capture* which may content us.

WHERE then is this BEAUTY or *Harmony* to be found? How is this SYMMETRY to be discover'd and apply'd? Is it any other *Art* than that of PHILOSOPHY, or *the Study of inward Numbers and Pro-*

" See with what Ardour and Vehemence, the young " Man, neglecting his proper Race and Fellow-Creatures, " and forgetting what is *decent*, *handsom*, or *becoming* in hu- " man Affairs, purſues theſe SPECIES in thoſe common " Objects of his Affection, a *Horſe*, a *Hound*, a *Hawk*! — " What doting on theſe *Beautys*! — What Admiration " of the *Kind* it-ſelf! And of the particular *Animal*, what " Care, and in a manner Idolatry and Conſecration; when " the Beaſt beloved is (as often happens) even ſet apart from " uſe, and only kept to gaze on, and feed the enamour'd " Fancy with higheſt Delight! See! in another Youth " not ſo forgetful of *Human Kind*, but remembring it ſtill " in a Wrong way! a Φιλόπαλος of another ſort, a CU- " RÆA. *Quàm elegans formarum Spectator!* — See, " as to other *Beautys*, where there is no Poſſeſſion, no En- " joyment or Reward, but barely ſeeing and admiring: as " in the *Virtuoſo*-Paſſion, the Love of *Painting*, and the *De- " ſigni g* Arts of every kind, ſo often obſerv'd — How " fares it with our *princely Genius*, our *Grandee* who aſſem- " bles all theſe *Beautys*, and within the Bounds of his ſump- " tuous Palace incloſes all theſe Graces of a thouſand kinds? " — What Pains! Study! Science! — Behold the " Diſpoſition and Order of theſe finer ſorts of Apartments, " Gardens, *Villa's*! — The kind of Harmony to the Eye, " from the various Shapes and Colours agreeably mixt, and " rang'd in Lines, intercroſſing without confuſion, and for- " tunately co incident. — A *Parterre*, Cypreſſes, Groves, " Wilderneſſes. — Statues, here and there, of *Virtue*, " *Fortitude*, *Temperance*. — *Heroes*-Buſts, *Philoſophers*- " Heads; with ſuitable Motto's and Inſcriptions. — Solemn " repreſentations of things deeply natural — *Caves*, " *Grotto's*, *Rocks*. — *Urns* and *Obeliſkes* in retir'd places; " and diſpos'd at proper diſtances and points of Sight with " all thoſe Symmetrys which ſilently expreſs a reigning Or-

" der

Proportions, which can exhibit this in Life? If no other; Who, then, can poſſibly have a TASTE of this kind, without being beholden to PHILOSOPHY? Who can admire the *outward* Beautys, and not recur inſtantly to the *inward*, which are the moſt real and eſſential, the moſt naturally affecting, and of the higheſt Pleaſure, as well as Profit and Advantage?

IN

" *der*, *Peace*, *Harmony*, and *Beauty*! - - - But what is " there anſwerable to this, in the MINDS of *the Poſſeſ-* " *ſors*? - - What *Poſſeſſion* or *Propriety* is theirs? What " *Conſtancy* or *Security* of Enjoyment? What *Peace*, what " *Harmony* WITHIN" -

Thus our MONOLOGIST, or *ſelf-diſcourſing* Author, in his uſual Strain; when incited to the Search of BEAUTY and the DECORUM, by vulgar Admiration, and the univerſal Acknowledgment of the SPECIES in *outward* Things, and in the *meaner* and *ſubordinate* Subjects. By this inferior *Species*, it ſeems, our ſtrict Inſpector diſdains to be allur'd: And refuſing to be captivated by any thing leſs than the *ſuperior*, *original*, and *genuine* Kind; he walks at leiſure, without Emotion, in deep philoſophical Reſerve, thro' all theſe pompous Scenes; paſſes unconcernedly by thoſe Court Pageants, the illuſtrious and much-envy'd Potentates of the Place; overlooks *the Rich*, *the Great*, and even *the Fair*: Feeling no other Aſtoniſhment than what is accidentally rais'd in him, by the View of theſe Impoſtures, and of this ſpecious *Snare*. For here he obſerves thoſe Gentlemen chiefly to be caught and faſteſt held, who are the higheſt Ridiculers of ſuch Reflections as his own, and who in the very height of this Ridicule prove themſelves the impotent Contemners of a SPECIES, which, whether they will or no, they ardently purſue; Some, in *a Face*, & certain regular Lines, or Features: Others in *a Palace and Apartments*; Others in *an Equipage* and *Dreſs* - " O EFFEMINACY! EF- " FEMINACY! Who wou'd imagine this cou'd be the " *Vice* of ſuch as appear no inconſiderable Men? - But " *Perſon* is a Subject of Flattery which reaches beyond the

" Bloom

IN ſo ſhort a compaſs does that Learning and Knowledge lie, on which *Manners* and *Life* depend. 'Tis *We our-ſelves* create and form our TASTE. If we reſolve to have it *juſt*; 'tis in our power. We may eſteem and value, approve and diſapprove, as we wou'd wiſh. For who wou'd not rejoice to be always equal and conſonant to himſelf, and have conſtantly that Opinion of things which is natural and proportionable? But who dares ſearch OPINION to the bottom, or call in queſtion his *early* and *prepoſſeſſing* TASTE? Who is ſo juſt to himſelf, as to recal his FANCY from the power of *Faſhion* and *Education*, to that of REASON? Cou'd we, however, be thus courageous; we ſhou'd ſoon ſettle in our-ſelves ſuch an *Opinion* of GOOD as wou'd ſecure to us an *invariable*,

" Bloom of Youth. The experienc'd Senator and aged " General, can, in our days, diſpenſe with a *Toilet*, and " take his outward Form into a very extraordinary Ad- " juſtment and Regulation.—All *Embelliſhments* are affected, " beſides the true. And thus, led by Example, whilſt we " run in ſearch of *Elegancy* and *Neatneſs*; purſuing BEAU- " TY; and adding, as we imagine, more Luſtre, and Va- " lue to our own *Perſon*; we grow, in our real *Character* " and truer *SELF*, *deform'd* and *monſtrous*, *ſervile* and " *abject*, ſtooping to the loweſt Terms of Courtſhip; and " ſacrificing all internal Proportion, all *intrinſick* and *real* " BEAUTY and WORTH, for the ſake of Things " which carry ſcarce a Shadow of the Kind." *Supra*, VOL. II. *pag.* 394, &c. and VOL. I. *pag.* 138, &c. and *pag.* 337.

ble, *agreeable*, and *juſt* TASTE in Life and Manners.

THUS HAVE I endeavour'd to tread in my *Author's* ſteps, and prepare the Reader for the ſerious and downright Philoſophy, which even in this * laſt commented Treatiſe, our Author keeps ſtill as a Myſtery, and dares not formally profeſs. His pretence has been to *adviſe Authors*, and poliſh *Styles*; but his Aim has been to correct *Manners*, and regulate *Lives*. He has affected SOLILOQUY, as pretending only to cenſure Himſelf; but he has taken occaſion to bring others into his Company, and make bold with *Perſonages* and *Characters* of no inferior Rank. He has given ſcope enough to Raillery and Humour; and has intrench'd very largely on the Province of us *Miſcellanarian* Writers. But the Reader is † now about to ſee him in a new aſpect, "a formal and profeſs'd "*Philoſopher*, a *Syſtem*-Writer, a *Dogma*-"*tiſt*, and *Expounder*." - - *Habes confitentem reum.*

SO to his PHILOSOPHY I commit him. Tho, according as my Genius at preſent

* *Viz.* Treatiſe III. (ADVICE to an Author) VOL I.
† *Viz.* In Treatiſe IV. (The INQUIRY, *&c.*) VOL. II.

preſent Diſpoſition will permit, I intend ſtill to accompany him at a diſtance, keep him in ſight, and convoy him, the beſt I am able, thro' the dangerous Seas he is about to paſs.

MISCELLANY IV.

CHAP. I.

Connexion and Union of the Subject-Treatiſes. ---- PHILOSOPHY *in form.* --- *Metaphyſicks.* --- EGO-*ity.* *Identity.* ----- *Moral Footing.*---- *Proof and Diſcipline of the* Fancys. *Settlement of* OPINION. ---- *Anatomy of the* Mind.---- *A Fable.*

WE have already, in the beginning of our preceding *Miſcellany*, taken notice of our Author's Plan, and the Connection and Dependency of his * *Joint-Tracts*, comprehended in two preceding Volumes. We are now, in our Commentator-Capacity, arriv'd at length to his *ſecond* Volume, to which the three Pieces of his *firſt* appear preparatory. That they were really ſo deſign'd,

* Above, *pag.* 135. Again below, 284, 285, *&c*

design'd, the *Advertisement* to the first Edition of his *Soliloquy* is a sufficient Proof: He took occasion there, in a line or two, under the Name of his *Printer*, or (as he otherwise calls him) his *Amanuensis*, to prepare us for *a more elaborate* and methodical Piece which was to follow. We have this System now before us. Nor need we wonder, such as it is, that it came so hardly into the World, and that our Author has been deliver'd of it with so much difficulty, and after so long a time. His *Amanuensis* and he, were not, it seems, heretofore upon such good Terms of Correspondence. Otherwise such an unshapen *Fœtus*, or false Birth, as that of which our Author in his * Title page complains, had not formerly appear'd abroad. Nor had it ever risen again in its more decent Form, but for the accidental Publication of our Author's First † Letter, which, by a necessary Train of Consequences, occasion'd the revival of this abortive Piece, and gave usherance to its Companions.

It will appear therefore in this *Joint*-Edition of our Author's *Five Treatises*, that the *Three* former are preparatory to the *Fourth*, on which we are now enter'd; and

* *Viz.* To the INQUIRY (Treatise IV.) VOL. II.
† *Viz.* Letter of Enthusiasm, VOL. I.

and the *Fifth* (with which he concludes) a kind of *Apology* for this reviv'd Treatiſe concerning *Virtue* and *Religion*.

As for his APOLOGY particularly in what relates to *reveal'd Religion*, and a *World to come*) I commit the Reader to the diſputant Divines, and Gentlemen, whom our Author has introduc'd in that concluding Piece of *Dialogue*-Writing, or *rhapſodical Philoſophy*. Mean while, we have here no other part left us, than to enter into the *dry* PHILOSOPHY, and *rigid Manner* of our Author; without any *Excurſions* into various Literature; without help from the *Comick* or *Tragick* MUSE, or from the Flowers of *Poetry* or *Rhetorick*.

SUCH is our preſent Pattern, and ſtrict *moral Task*; which our more humorous Reader fore-knowing, may immediately, if he pleaſes, turn over; skipping (as is uſual in many grave Works) a Chapter or two, as he proceeds. We ſhall, to make amends, endeavour afterwards, in our following MISCELLANY, to entertain him again with more chearful Fare, and afford him a *Deſſert*, to rectify his Palat, and leave his Mouth at laſt in good reliſh.

TO the *patient* and *grave* READER, therefore, who in order *to moralize*, can afford

afford to retire into his Closet, as to some religious or devout Exercise, we presume thus to offer a few Reflections, in the support of our Author's profound INQUIRY. And accordingly, we are to imagine our Author speaking, as follows.

HOW LITTLE regard soever may be shewn to that *moral Speculation* or INQUIRY, which we call the *Study of ourselves*; it must, in strictness, be yielded, That all Knowledg whatsoever depends upon this *previous-one*: "And that we can in "reality be assur'd of nothing, till we "are first assur'd of What *we are* OUR-"SELVES." For by this alone we can know what *Certainty* and *Assurance* is.

THAT there is *something* undoubtedly which *thinks*, our very Doubt it-self and scrupulous Thought evinces. But in *what Subject* that Thought resides, and how *that* Subject is continu'd *one and the same*, so as to answer constantly to the suppos'd Train of Thoughts or Reflections which seem to run so harmoniously thro' a long Course of Life, with the *same* relation still to one *single* and *self-same* PERSON; this is not a Matter so easily or hastily decided, by those who are nice Self-Examiners, or Searchers after *Truth* and *Certainty*.

'TWILL

'TWILL not, in this reſpect, be ſufficient for us to uſe the ſeeming *Logick* of a famous * Modern, and ſay "*We think*: therefore *We are.*" Which is a notably invented Saying, after the Model of that like philoſophical Propoſition; That "*What is, is.*"---Miraculouſly argu'd! "If *I am*; *I am.*"---Nothing more certain! For the EGO or I, being eſtabliſh'd in the firſt part of the Propoſition, the *Ergo*, no doubt, muſt hold it good in the latter. But the Queſtion is, "What conſtitutes the WE or I?" And, "Whether the I of this inſtant, be the ſame "with that of any inſtant preceding, or "to come." For we have nothing but *Memory* to warrant us: and Memory may be falſe. We may believe we have thought and reflected thus or thus. But we may be miſtaken. We may be conſcious of that, as *Truth*, which perhaps was no more than *Dream*: and we may be conſcious of that as a *paſt* Dream, which perhaps was never before ſo much as dreamt of.

THIS is what *Metaphyſicians* mean, when they ſay, "That *Identity* can be "prov'd only by *Conſciouſneſs*; but that "Conſciouſneſs, withal, may be as well

* Monſieur DES CARTES.

" false as real, in respect of what is past." So that the same successional *We* or *I* must remain still, on this account, undecided.

To the force of this Reasoning I confess I must so far submit, as to declare that for my own part, I take my Being *upon Trust*. Let others philosophize as they are able: I shall admire their strength, when, upon this Topick, they have refuted what able *Metaphysicians* object, and PYRRHONISTS plead in their own behalf.

MEAN while, there is no Impediment, Hinderance, or Suspension of *Action*, on account of these wonderfully refin'd *Speculations*. Argument and Debate go on still. Conduct is settled. Rules and Measures are given out, and receiv'd. Nor do we scruple to act as resolutely upon the mere Supposition that *we are*, as if we had effectually prov'd it a thousand times, to the full satisfaction of our *Metaphysical* or *Pyrrhonean* Antagonist.

THIS to me appears sufficient Ground for a *Moralist*. Nor do I ask more, when I undertake to prove the reality of VIRTUE and MORALS.

IF it be certain that I AM; 'tis certain and demonstrable WHO and WHAT

I ought

I ought to be, even on my own account, and for the ſake of my own private Happineſs and Succeſs. For thus I take the liberty to proceed.

THE *Affections*, of which I am conſcious, are either GRIEF or JOY; DESIRE, or AVERSION. For whatever mere *Senſation* I may experience; if it amounts to neither of theſe, 'tis indifferent, and no way *affects* me.

THAT which cauſes *Joy* and *Satisfaction* when preſent, cauſes *Grief* and *Diſturbance* when abſent: And that which cauſes *Grief* and *Diſturbance* when preſent, does, when abſent, by the ſame neceſſity occaſion *Joy* and *Satisfaction*.

THUS LOVE (which implys *Deſire*, with *Hope* of Good) muſt afford occaſion to *Grief* and *Diſturbance*, when it acquires not what it earneſtly ſeeks. And HATRED (which implys *Averſion*, and *Fear* of Ill) muſt, in the ſame manner, occaſion *Grief* and *Calamity*, when that which it earneſtly ſhun'd, or wou'd have eſcap'd, remains preſent, or is altogether unavoidable.

THAT which being *preſent* can never leave the Mind at reſt, but muſt of neceſſity cauſe *Averſion*, is its ILL. But that which can be ſuſtain'd without any *neceſ-*

fary Abhorrence, or *Averſion*, is not its ILL; but remains *indifferent* in its own nature; the ILL being in the Affection only, which wants redreſs.

IN the ſame manner, that which being *abſent*, can never leave the Mind at reſt, or without *Diſturbance* and *Regret*, is of neceſſity its GOOD. But that which can be *abſent*, without any *preſent or future Diſturbance to the Mind*, is not its GOOD, but remains *indifferent* in its own nature. From whence it muſt follow, That the Affection towards it, *as ſuppos'd* GOOD, is an *ill* Affection, and creative only of *Diſturbance* and *Diſeaſe*. So that the AFFECTIONS of *Love* and *Hatred*, *Liking* and *Diſlike*, on which the Happineſs or Proſperity of the Perſon ſo much depends, being influenc'd and govern'd by OPINION; the higheſt *Good* or *Happineſs* muſt depend on *right Opinion*, and the higheſt Miſery be deriv'd from *wrong*.

TO explain this, I conſider for inſtance, the Fancy or Imagination I have of *Death*, according as I find this Subject naturally paſſing in my Mind. To this *Fancy*, perhaps, I find united an OPINION or APPREHENSION of *Evil* and *Calamity*. Now the more my *Apprehenſion* of this Evil increaſes; the greater, I find, my *Diſturbance* proves, not only at the approach

approach of the ſuppos'd Evil, but at the very diſtant Thought of it. Beſides that, the *Thought* it-ſelf will of neceſſity ſo much the oftner recur, as the *Averſion* or *Fear* is violent, and increaſing.

FROM this ſuppos'd Evil I muſt, however, fly with ſo much the more earneſtneſs, as the OPINION of the *Evil* increaſes. Now if the Increaſe of the *Averſion* can be no Cauſe of the Decreaſe or Diminution of the *Evil it-ſelf*, but rather the contrary; then the Increaſe of the *Averſion* muſt neceſſarily prove *the Increaſe of Diſappointment and Diſturbance.* And ſo on the other hand, the *Diminution* or *Decreaſe* of the Averſion (if this may any way be effected) muſt of neceſſity prove the *Diminution of inward Diſturbance*, and the better *Eſtabliſhment of inward Quiet and Satisfaction.*

AGAIN, I conſider with my-ſelf, That I have the * *Imagination* of ſomething BEAUTIFUL, GREAT, and BECOMING in Things. This *Imagination* I apply perhaps

* Of the neceſſary Being and Prevalency of ſome ſuch IMAGINATION or SENSE (natural and common to all Men, irreſiſtible, of original Growth in the Mind, the Guide of our Affections, & the Ground of our *Admiration, Contempt, Shame, Honour, Diſdain*, and other natural and unavoidable Impreſſions) ſee VOL. I. *pag.* 138, 139, 336, 337. VOL. II. *pag.* 28, 29, 30, 394, 420, 421, 429, 430. And above, *p.* 30, 31, 2, 3, &c. 182, 3, 4, 5, 6. in the Notes.

to such Subjects as *Plate*, *Jewels*, *Apartments*, *Coronets*, *Patents of Honour*, *Titles*, or *Precedencys*. I must therefore naturally seek these, not as mere Conveniencys, Means, or Helps in Life, (for as such my Passion cou'd not be so excessive towards 'em) but as EXCELLENT in themselves, necessarily attractive of my *Admiration*, and directly and immediately causing my Happiness, and giving me Satisfaction. Now if *the* PASSION rais'd on this *Opinion* (call it *Avarice*, *Pride*, *Vanity*, or *Ambition*) be indeed incapable of any real Satisfaction, even under the most successful Course of Fortune; and then too, attended with perpetual Fears of Disappointment and Loss: how can the Mind be other than miserable, when possess'd by it? But if instead of forming thus *the Opinion of* GOOD; if instead of placing WORTH or EXCELLENCE in these *outward* Subjects, we place it, where it is truest, in *the Affections* or *Sentiments*, in the *governing Part* and *inward Character*; we have then the full Enjoyment of it within our power: The *Imagination* or *Opinion* remains steddy and irreversible: And the *Love*, *Desire* and *Appetite* is answer'd; without Apprehension of Loss or Disappointment.

HERE therefore arises Work and Employment for us *Within*: "To regulate "FANCY,

"FANCY, and rectify * OPINION, on "which all depends." For if our *Loves*, *Desires*, *Hatreds* and *Aversions* are left to themselves; we are necessarily expos'd to endless Vexation and Calamity: but if these are found capable of Amendment, or in any measure flexible or variable by *Opinion*, we ought, methinks, to make trial, at least, how far we might by this means acquire Felicity and Content.

ACCORDINGLY, if we find it evident, on one hand, that by indulging any wrong Appetite (as either *Debauch*, *Malice*, or *Revenge*) the Opinion of the *false Good* increases; and the Appetite, which is a *real Ill*, grows so much the stronger: we may be as fully assur'd, on the other hand, that by restraining this Affection, and nourishing a contrary sort in opposition to it; we cannot fail to diminish what is *Ill*, and increase what is properly our *Happiness* and *Good*.

* Ὅτι πάντα ἡ ὑπόληψις, καὶ αὐτὴ ἐπὶ σοί. Ἆρον οὖν ὅτε θέλεις τὴν ὑπόληψιν, καὶ ὥσπερ κάμψαντι τὴν ἄκραν Γαλήνη, σταθαρὰ πάντα καὶ κόλπος ἀκύμων. M. Αντ. βιβ. ιβ'.

Οἷον ἐστιν ἡ λεκάνη τοῦ ὕδατος, τοιοῦτον ἡ ψυχή. Οἷον ἡ αὐγὴ ἡ προσπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντασίαι. Ὅταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι. οὐ μὲν τοι κινεῖται· καὶ ὅταν τοίνυν σκοτωθῇ τίς, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα ἐφ' οὗ εἰσι. καταστάντος δὲ, καθίσταται κἀκεῖνα Αρρ. βιβ. γ. κηφ. γ. See VOL. I. *pag.* 185, &c. 294, 5, 6, 324, &c. And VOL. II. *pag.* 437.

ON this account, a Man may reasonably conclude, "That it becomes him, by "working upon his own Mind, to with-"draw the *Fancy* or *Opinion* of GOOD or "ILL from that to which justly and by "necessity it is not join'd; and apply it, "with the strongest Resolution, to that "with which it naturally agrees." For if the *Fancy* or *Opinion* of Good be join'd to what is not durable, nor in my power either to acquire or to retain; the more such an *Opinion* prevails, the more I must be subject to Disappointment and Distress. But if there be that to which, whenever I apply the *Opinion* or *Fancy* of *Good*, I find the *Fancy* more consistent, and the *Good* more durable, solid, and within my Power and Command; then the more such an Opinion prevails in me, the more Satisfaction and Happiness I must experience.

NOW, if I join the *Opinion of Good* to the Possessions of the MIND; if it be in *the Affections* themselves that I place my highest Joy, and in those Objects, whatever they are, of *inward* Worth and Beauty, (such as *Honesty*, *Faith*, *Integrity*, *Friendship*, *Honour*) 'tis evident I can never possibly, in this respect, rejoice amiss, or indulge my-self too far in the Enjoyment. The greater my Indulgence is, the less I have reason to fear either Reverse or Disappointment.

THIS,

THIS, I know, is far contrary in another *Regimen* of Life. The Tutorage of FANCY and PLEASURE, and the eaſy Philoſophy of taking that for Good which * *pleaſes me*, or which *I fancy merely*, will, in time, give me Uneaſineſs ſufficient. 'Tis plain, from what has been debated, That the leſs *fanciful* I am, in what relates to my Content and Happineſs, the more powerful and abſolute I muſt be, in Self-enjoyment, and the Poſſeſſion of my Good. And ſince 'tis *Fancy* merely, which gives the force of Good, or power of paſſing as ſuch, to Things of Chance and outward Dependency; 'tis evident, that the more I take from *Fancy* in this reſpect, the more I confer upon *my-ſelf*. As I am leſs led or betray'd by *Fancy* to an Eſteem of what depends on *others*; I am the more fix'd in the Eſteem of what depends on *my-ſelf* alone. And if I have once gain'd the *Taſte* of † LIBERTY, I ſhall eaſily underſtand the force of this Reaſoning, and know both my *true* SELF and INTEREST.

THE Method therefore requir'd in this my inward OEconomy, is, to make thoſe *Fancys* themſelves the Objects of my Averſion which juſtly deſerve it; by being the Cauſe of a wrong Eſtimation and Meaſure.

* VOL. I. *pag.* 330. VOL. II *pag.* 217.
† VOL. II. *pag.* 432. And below, *pag.* 307. &c.

of *Good* and *Ill*, and consequently the Cause of my Unhappiness and Disturbance.

ACCORDINGLY (as the learned Masters in this Science advise) we are to begin rather * by the *averse*, than by the *prone* and *forward* Disposition. We are to work rather by the weaning than the ingaging Passions: since if we give way chiefly to *Inclination*, by loving, applauding and admiring what is *Great* and *Good*, we may possibly, it seems, in some high Objects of that kind, be so amus'd and extasy'd as to lose

* Ἄρον οὖν τὴν ἔκκλισιν ἀπὸ παντων τῶν οὐκ ἐφ' ἡμῖν, καὶ μετάθες ἐπὶ τὰ παρα φύσιν τῶν εφ' ἡμῖν. Εγχ. κεφ. ζ.

Ὄρεξιν ἆραί σε δεῖ παντελῶς, ἔκκλισιν ἐπὶ μόνα μεταθεῖναι τὰ προαιρετικά. Αρρ. βιβ γ. κεφ. κβ. This subdu'd or moderated *Admiration* or *Zeal* in the highest Subjects of *Virtue* and *Divinity*, the Philosopher calls σύμμετρον καὶ καθισταμένην τὴν Ὄρεξιν; the contrary Disposition, τὸ ἄλογον καὶ ὠστικὸν. Βιβ. γ. κεφ κς. The Reason why this overforward Ardor and Pursuit of high Subjects runs naturally into Enthusiasm & Disorder, is shewn in what succeeds the first of the Passages here cited; *viz.* Τῶν δὲ ἐφ' ἡμῖν, ὅσον ὀρέγεσθαι καλὸν ἄν, οὐδὲν οὐδέπω σοι πάρεστι. And hence the repeated Injunction, Ἀπόσχου ποτὲ παντάπασιν ὀρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὀρεχθῆς· εἰ δ' εὐλόγως, ὅταν ἔχῃς τί ἐν σεαυτῷ ἀγαθὸν εὖ ὀρεχθήσῃ Βιβ. γ. κεφ. ιγ. To this HORACE, in one of his latest Epistles of the deeply philosophical kind, alludes.

Insani sapiens nomen ferat, æquus iniqui,
Ultra quàm satis est Virtutem si petat ipsam. Ep. 6. lib. 1.

And in the beginning of the Epistle,

Nil admirari propè res est una, Numici,
Solaque quæ posset facere & servare beatum. Ibid.

For tho these first Lines (as many other of HORACE's on the Subject of Philosophy) have the Air of the EPICUREAN *Discipline* and LUCRETIAN Style; yet, by the whole

loſe our-ſelves, and miſs our proper Mark, for want of a ſteddy and ſettled Aim. But being more ſure and infallible in what relates to our *Ill*, we ſhou'd begin, they tell us, by applying our Averſion, on that ſide, and raiſing our Indignation againſt thoſe Meanneſſes of Opinion, and Sentiment, which are the Cauſes of our Subjection, and Perplexity.

THUS the COVETOUS FANCY, if conſider'd as the Cauſe of Miſery (and conſequently deteſted as a real Ill) muſt of neceſſity abate: And the AMBITIOUS FANCY, if oppos'd in the ſame manner, with Reſolution, by better Thought, muſt reſign it-ſelf, and leave the Mind free, and diſincumber'd in the purſuit of its better Objects.

NOR is the Caſe different in the Paſſion of COWARDICE, or FEAR OF DEATH.

I 6

whole taken together, it appears evidently on what Syſtem of antient Philoſophy this Epiſtle was form'd Nor was this Prohibition of the *wondering* or *admiring* Habit, in early Students, peculiar to *one* kind of Philoſophy alone. It was common to many; however the Reaſon and Account of it might differ, in one Sect from the other. The PYTHAGOREANS ſufficiently check'd their TYRO'S, by ſilencing them ſo long on their firſt Courtſhip to *Philoſophy*. And the *Admiration*, in the Peripatetick Senſe, as above-mention'd, may be juſtly call'd the inclining Principle or firſt Motive to PHILOSOPHY; yet this Miſtreſs, when once eſpous'd, teaches us *to admire*, after a different manner from what we did before. See above, *pag.* 37. And VOL. I *pag.* 411.

DEATH. For if we leave this Paſſion *to it-ſelf* (or to certain *Tutors* to manage for us) it may lead us to the moſt anxious and tormenting State of Life. But if it be oppos'd by ſounder Opinion, and a juſt Eſtimation of things, it muſt diminiſh of courſe: And the natural Reſult of ſuch a Practice muſt be, the Reſcue of the Mind from numberleſs Fears, and Miſerys of other kinds.

THUS at laſt a MIND, by knowing *it-ſelf*, and its own proper Powers and Virtues, becomes *free*, and independent. It ſees its Hindrances and Obſtructions, and finds they are wholly from *it-ſelf*, and from *Opinions wrong-conceiv'd*. The more it conquers in this reſpect, (be it in the leaſt particular) the more it is its own *Maſter*, feels its own *natural* LIBERTY, and congratulates with it-ſelf on its own *Advancement* and *Proſperity*.

WHETHER ſome who are call'd *Philoſophers* have ſo apply'd their Meditations, as to underſtand any thing of this Language, I know not. But well I am aſſur'd that many an *honeſt* and *free-hearted Fellow*, among the *vulgar Rank of People*, has naturally ſome kind of Feeling or Apprehenſion of this Self-enjoyment; when refuſing to act for Lucre or outward Profit, the Thing which from his Soul he abhors, and thinks below him; he goes on, with harder Labour,

Labour, but more Content, in his direct plain Path. He is ſecure *within*; free of what the World calls *Policy*, or Deſign; and ſings (according to the old *Ballad*)

My Mind to me a Kingdom is, &c.

Which in *Latin* we may tranſlate,

——— ——— ——— ———*Et meâ*
Virtute me involvo, probamque
Pauperiem ſine dote quæro.

BUT I FORGET, it ſeems, that I am now ſpeaking in the Perſon of our *grave* INQUIRER. I ſhou'd conſider I have no Right to vary from the Pattern he has ſet; and that whilſt I accompany him in this particular Treatiſe, I ought not to make the leaſt Eſcape out of the high Road of Demonſtration, into the diverting Paths of *Poetry*, or *Humour*.

AS grave however as MORALS are preſum'd *in their own nature*, I look upon it as an eſſential matter in their Delivery, to take now and then the natural Air of *Pleaſantry*. The firſt MORALS which were ever deliver'd in the World,* were in *Parables*, *Tales*, or *Fables*. And the latter and moſt conſummate Diſtributers of

* Horat. Od. 29 lib. 3.

Morals, in the very politeſt times, were great *Tale-Tellers*, and Retainers to honeſt ÆSOP.

AFTER all the regular *Demonſtrations* and *Deductions* of our grave Author, I dare ſay 'twou'd be a high Relief and Satisfaction to his Reader, to hear an *Apologue*, or *Fable*, well told, and with ſuch humour as to need no ſententious *Moral* at the end, to make the application.

AS an Experiment in this caſe, let us at this inſtant imagine our grave *Inquirer* taking pains to ſhew us, at full length, the unnatural and unhappy Excurſions, Rovings, or Expeditions of our ungovern'd FANCYS and OPINIONS over a World of *Riches*, *Honours*, and other ebbing and flowing Goods. He performs this, we will ſuppoſe, with great Sagacity, to the full meaſure and ſcope of our Attention. Mean while, as full or ſatiated as we might find our-ſelves of ſerious and ſolid Demonſtration, 'tis odds but we might find Vacancy ſtill ſufficient to receive Inſtruction by another Method. And I dare anſwer for ſucceſs, ſhou'd a merrier *Moraliſt* of the ÆSOPÆAN-*School* preſent himſelf; and, hearing of this *Chace* deſcrib'd by our *Philoſopher*, beg leave to repreſent it to the life, by a homely *Cur* or two, of his Maſter's ordinary breed.

" TWO

" TWO of this Race (he wou'd tell
" us) having been daintily bred, and in
" high thoughts of what they call'd *Plea-*
" *ſure* and *good Living*, travel'd once in
" queſt of Game and Raritys, till they
" came by accident to the Sea-ſide. They
" ſaw there, at a diſtance from the ſhore,
" ſome floating pieces of a Wreck, which
" they took a fancy to believe ſome won-
" derful rich *Dainty*, richer than *Amber-*
" *greeſe*, or the richeſt Product of the
" Ocean. They cou'd prove it, by their
" Appetite and Longing, to be no leſs
" than *Quinteſſence of the Main*, *ambroſial*
" *Subſtance*, the *Repaſt of marine Deitys*,
" ſurpaſſing all which *Earth* afforded.-----
" By theſe rhetorical Arguments, after
" long Reaſoning with one another in this
" florid Vein, they proceeded from one
" Extravagance of Fancy to another; till
" they came at laſt to this iſſue. Being
" unaccuſtom'd to Swimming, they wou'd
" not, it ſeems, in prudence, venture ſo
" far out of their Depth as was neceſſary
" to reach their imagin'd *Prize*: But be-
" ing ſtout Drinkers, they thought with
" themſelves, they might compaſs to
" drink all which lay in their way; even
" *The* SEA it-ſelf; and that by this me-
" thod they might ſhortly bring their
" Goods ſafe to dry Land. To work

" there-

" therefore they went; and drank till " they were both *burst*."

FOR my own part, I am fully satisfy'd that there are more *Sea-drinkers* than one or two, to be found among the principal Personages of Mankind; and that if these *Dogs* of ours were *silly Curs*, many who pass for *wise* in our own Race are little wiser; and may properly enough be said to have *the Sea to drink*.

'TIS pretty evident that they who live in the highest Sphere of human Affairs have a very uncertain View of the thing call'd *Happiness* or *Good*. It lies out at Sea, far distant, in the *Offin*; where those Gentlemen ken it but very imperfectly: And the means they imploy in order to come up with it, are very wide of the matter, and far short of their propos'd End.---" First a general Acquain-" tance.---Visits, Levees ---Attendance " upon the *Great* and *Little*.------Popula-" rity.---A Place in Parliament.---Then " another at Court.------Then Intrigue, " Corruption, Prostitution.---Then a " higher Place.---Then *a Title*.---Then " a Remove.---A *new* MINISTER!--- " Factions at Court.------Ship-wreck of " *Ministrys*---The *new*: The *old*.---En-" gage with *one*; piece up with *t'other*.---

" Bar-

" Bargains; Loſſes; After-Games; Retrie-
" vals."---Is not this, *the Sea to drink?*

* *At ſi Divitiæ prudentem reddere poſſent,*
Si cupidum timidumque minùs te; nempe ruberes,
Viveret in Terris te ſi quis avarior uno.

But leſt I ſhou'd be tempted to fall into a manner I have been oblig'd to diſclaim in this part of my *Miſcellaneous* Performance; I ſhall here ſet a Period to this Diſcourſe, and renew my attempt of ſerious Reflection and grave Thought, by taking up my Clew in a freſh Chapter.

Horat. Ep 2. lib. 2.

CHAP. II.

Passage from Terra Incognita *to the visible World.*------*Mistress-ship of* NATURE.------*Animal-Confederacy, Degrees, Subordination.*------*Master-Animal* Man. *Privilege of his Birth.*------*Serious Countenance of the Author.*

AS heavily as it went with us, in the deep philosophical part of our preceding Chapter; and as necessarily engag'd as we still are to prosecute the same serious INQUIRY, and *Search*, into those dark Sources; 'tis hoped, That our remaining *Philosophy* may flow in a more easy Vein; and the second Running be found somewhat clearer than the first. However it be; we may, at least, congratulate with our-selves for having thus briefly pass'd over that *Metaphysical* part, to which we have paid sufficient deference. Nor shall we scruple to declare our Opinion, "That it is, in a manner, necessary "for one who wou'd usefully *philosophize*, "to have a *Knowledg* in this part of Phi"losophy, sufficient to satisfy him that "there

" there is no *Knowledg* or *Wiſdom* to be " learnt from it." For of this Truth nothing beſides Experience and Study will be able fully to convince him.

WHEN we are even paſt theſe empty Regions and Shadows of Philoſophy; 'twill ſtill perhaps appear an uncomfortable kind of travelling thro' thoſe other *inviſible Ideal* Worlds: ſuch as the Study of *Morals*, we ſee, engages us to viſit. Men muſt acquire a very peculiar and ſtrong Habit of turning their Eye inwards, in order to explore the *interior Regions* and *Receſſes* of the MIND, the *hollow Caverns* of deep *Thought*, the private Seats of *Fancy*, and the *Waſtes* and *Wilderneſſes*, as well as the more fruitful and cultivated *Tracts* of this *obſcure Climate*.

BUT what can one do? Or how diſpenſe with theſe *darker* Diſquiſitions and *Moon-light* Voyages, when we have to deal with a ſort of *Moon-blind* WITS, who tho very acute and able in their kind, may be ſaid to renounce *Day-light*, and *extinguiſh*, in a manner, the bright viſible outward World, by allowing us to *know* nothing beſide what we can *prove*, by ſtrict and formal *Demonſtration*?

'TIS therefore to ſatisfy ſuch rigid *Inquirers* as theſe, that we have been neceſſi-

tated

tated to proceed by the *inward* way; and that in our preceding Chapter we have built only on ſuch foundations as are taken from our very *Perceptions*, *Fancys*, *Appearances*, *Affections* and *Opinions* themſelves, without regard to any thing of *an exterior* WORLD, and even on the ſuppoſition that there is *no ſuch World in being*.

SUCH has been our late dry Task. No wonder if it carrys, indeed, a meagre and raw Appearance. It may be look'd on, *in Philoſophy*, as worſe than a mere EGYPTIAN *Impoſition*. For to make *Brick* without *Straw* or *Stubble*, is perhaps an eaſier labour, than to prove MORALS without *a World*, and eſtabliſh *a Conduct of Life* without the Suppoſition of *any thing living or extant* beſides our immediate *Fancy*, and WORLD *of Imagination*.

BUT having finiſh'd this *myſterious* Work, we come now to open *Day*, and *Sunſhine*: And, as a Poet perhaps might expreſs himſelf, we are now ready to quit

The dubious Labyrinths, and Pyrrhonean *Cells*
Of a Cimmerian *Darkneſs*.------

We are, henceforward, to truſt our Eyes, and take for real *the whole Creation*, and *the*

the fair Forms which lie before us. We are to believe the Anatomy of our *own Body*, and in proportionable Order, *the Shapes*, *Forms*, *Habits*, and *Conſtitutions* of other Animal-Races. Without demurring on the profound modern Hypotheſis of *animal Inſenſibility*, we are to believe firmly and reſolutely, "That other Creatures "have their *Senſe* and *Feeling*, their mere "*Paſſions* and *Affections*, as well as ourſelves." And in this manner we proceed accordingly, on our Author's Scheme, "To inquire what is truly *natural* to "each Creature: And Whether that which "is *natural* to each, and is its *Perfection*, be not withal its *Happineſs*, or "*Good*."

To deny there is any thing properly *natural* (after the Conceſſions already made) wou'd be undoubtedly very preposterous and abſurd. NATURE and the *outward* World being own'd exiſtent, the reſt muſt of neceſſity follow. The *Anatomy* of Bodys, the *Order* of the Spheres, the *proper Mechaniſms* of a thouſand kinds, and the infinite *Ends* and ſutable *Means* eſtabliſh'd in the general Conſtitution and Order of Things; all this being once admitted, and allow'd to paſs as certain and unqueſtionable, 'tis vain afterwards to except againſt the Phraſe of *natural* and *unnatural*, and queſtion the Propriety of

of this Speech apply'd to the particular Forms and Beings in the World, as it would be to except againſt the common Appellations of *Vigour* and *Decay* in Plants, *Health* or *Sickneſs* in Bodys, *Sobriety* or *Diſtraction* in Minds, *Proſperity* or *Degeneracy* in any variable part of the known Creation.

WE may, perhaps, for Humour's ſake, or after the known way of diſputant Hoſtility, in the ſupport of any odd Hypotheſis, pretend to deny this *natural* and *unnatural* in Things. 'Tis evident however, that tho our Humour or Taſte be, by ſuch Affectation, ever ſo much deprav'd; we cannot reſiſt our natural * *Anticipation* in behalf of NATURE;

* See what is ſaid above on the word *Senſus Communis*, in that ſecond Treatiſe, VOL. I. *pag.* 103, &c. and *pag.* 110, 138, 139, 140. And in the ſame VOL. *p.* 356, &c. and 352, 353, &c. And in VOL. II. *p.* 307, 411, 412, &c. concerning the *natural Ideas*, and the *Pre-conceptions* or *Pre-ſenſations* of this kind; the Προλήψεις, of which a learned Critick and Maſter in all Philoſophy, modern and antient, takes notice, in his lately publiſh'd Volume of *Socratick* Dialogues; where he adds this Reflection, with reſpect to ſome Philoſophical Notions much in vogue amongſt us, of late, here in ENGLAND. *Obiter dumtaxat admonemus*, Socraticam, *quam expoſuimus*, Doctrinam *magno uſui eſſe poſſe, ſi probè expendatur, dirimendæ inter viros doctos controverſiæ, ante paucos annos, in* BRITANNIA *præſertim, ortæ, de* Ideis Innatis, *quas dicere poſſis ἐμφύτους ἐννοίας. Quamvis enim natâ ſint, ſi accuratè loquamur, notiones à natura animis noſtris inſitæ; attamen nemo negarit ita eſſe facultates Animorum noſtrorum naturâ adfectas, ut quam primùm ratione uti incipimus,* Verum *à* Falſo, Malum *à* Bono

NATURE; according to whoſe ſuppos'd *Standard* we perpetually approve and diſapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in debate)

Bono *aliquo modo diſtinguere incipiamus.* *Species* Veritatis *nobis ſemper placet*; *diſplicet contra* Mendacii: *Imo &* HONESTUM INHONESTO *præferimus*; *ob* Semina *nobis indita*, *quæ tum demum in lucem prodeunt*, *cum ratiocinari poſſumus*, *eoque uberiores fructus proferunt*, *quo melius ratiocinamur*, *adjuvamurque inſtitutione adjuvamur.* Æſch. Dial cum Silvis Philol Jo. Cler, *ann* 1711. *pag.* 176 They ſeem indeed to be but weak *Philoſophers*, tho able *Sophiſts*, and artful Confounders of Words and Notions who wou'd refute *Nature* and *Common Senſe* But NATURE will be able ſtill to ſhift for her-ſelf, and get the better of thoſe Schemes, which need no other Force againſt them, than that of HORACE's ſingle Verſe:

Dente Lupus, *cornu Taurus petit*. *Unde*, *niſi INTUS Monſtratum* Sat 1. Lib 2.

An ASS (as an *Engliſh* Author ſays) never *butts* with his Ears; tho a Creature born to *an arm'd Forehead*, exerciſes his *butting* Faculty long ere his *Horns*, are come to him. And perhaps if the *Philoſopher* wou'd accordingly examine himſelf, and conſider his *natural* Paſſions, he wou'd find there were ſuch belong'd to him as Nature had premeditated in his behalf and for which ſhe had furniſh'd him with *Ideas* long before any particular Practice or Experience of his own. Nor wou'd he need be ſcandaliz'd with the Compariſon of *a Goat*, or *Boar*, or other of HORACE's premeditating Animals, who have more *natural Wit*, it ſeems, than our *Philoſopher*; if we may judg of him by his own Hypotheſis, which denies the ſame *implanted* SENSE and *natural Ideas* to his own Kind.

Cras donaberis Hædo,
Cui Frons turgida Cornibus
Primis, *& Venerem & Prælia deſtinat.*
Od 13. lib 3.

And,

Verris obliquum meditantis ictum.
Ib. Od. 22.

bate) we inevitably appeal, and pay our constant Homage, with the most apparent Zeal and Passion.

'Tis here, above all other places, that we say with strict Justice,

* NATURAM *expellas Furcâ, tamen usque recurret.*

THE airy Gentlemen, who have never had it in their thoughts *to study* NATURE in their *own* Species; but being taken with other Loves, have apply'd their Parts and Genius to the same Study in a *Horse*, a *Dog*, a *Game-Cock*, a *Hawk*, or any other † Animal of that degree; know very well, that to each Species there belongs a several Humour, Temper, and Turn of inward Disposition, as real and peculiar as the Figure and outward Shape which is with so much Curiosity beheld and admir'd. If there be any thing ever so little amiss or wrong in the *inward* Frame, the *Humour* or *Temper* of the Creature, 'tis readily call'd *vicious*; and when more than ordinarily wrong, *unnatural*. The Humours of the Creatures, in order to their redress, are attentively observ'd; sometimes indulg'd and flatter'd; at

* Hor. Lib. 1. Ep. 10.

† VOL. II. *pag.* 92, 93, &c. and 131, &c. and *pag.* 307, &c.

at other times controul'd and check'd with proper Severitys. In ſhort, their Affections, Paſſions, Appetites, and Antipathys are as duly regarded as thoſe in Human Kind, under the ſtricteſt Diſcipline of Education. Such is *The* SENSE *of inward Proportion and Regularity of Affections*, even in our Noble Youths themſelves; who in this reſpect are often known expert and able *Maſters of Education*, tho not ſo ſuſceptible of *Diſcipline* and *Culture* in their own caſe, after thoſe early Indulgences to which their Greatneſs has intitled 'em.

As little favourable however as theſe ſportly Gentlemen are preſum'd to ſhow themſelves towards the Care or Culture of their *own* Species; as remote as their Contemplations are thought to lie from *Nature* and *Philoſophy*; they confirm plainly and eſtabliſh our philoſophical Foundation of the *natural* Ranks, Orders, interior and exterior Proportions of the ſeveral diſtinct Species and Forms of Animal Beings. Ask one of theſe Gentlemen, unawares, when ſollicitouſly careful and buſy'd in the great Concerns of his *Stable*, or *Kennel*, "Whether his *Hound* or "*Greyhound*-Bitch who eats her Puppys, "is as *natural* as the other who nurſes "'em?" and he will think you frantick. Ask him again, "Whether he

" thinks the *unnatural* Creature who acts " thus, or the *natural-one* who does other- " wise, is best in its kind, and enjoys it- " self the most?" And he will be in- clin'd to think still as strangely of you. Or if perhaps he esteems you worthy of better Information; he will tell you, " That his " *best-bred* Creatures, and of the *truest* " Race, are ever the noblest and most ge- " nerous in their *Natures*: That it is this " chiefly which makes the difference be- " tween the *Horse* of good Blood, and the " errant *Jade* of a base Breed; between the " *Game Cock*, and the *Dunghil-Craven*; " between the true *Hawk*, and the mere " *Kite* or *Buzzard*; and between the right " *Mastiff*, *Hound*, or *Spaniel*, and the very " *Mungrel*." He might, withal, tell you perhaps with a Masterly Air in this Brute-Science, " That the timorous, poor-spi- " rited, lazy and gluttonous of his *Dogs*, " were those whom he either suspected to " be of a spurious Race, or who had been " by some accident spoil'd in their Nur- " sing and Management: For that this " was not *natural* to 'em. That in every " Kind, they were still the miserablest " Creatures who were thus spoil'd: And " that having each of 'em their proper " *Chace* or *Business*, if they lay resty and " *out of their Game*, chamber'd, and idle, " they were the same as if taken out of " their Element. That the saddest Curs

" in

" in the world, were thoſe who took the " Kitchin-Chimney and Dripping-pan for " their Delight; and that the only *happy* DOG (were one to be a *Dog* ONE'S-" SELF) was *he* who in his *proper* Sport " and *Exerciſe*, his *natural* Purſuit and " Game, endur'd all Hardſhips, and had " ſo much delight in Exerciſe and in the " Field, as to forget *Home* and his *Re-*" *ward*."

THUS the *natural* Habits and Affections of the inferior Creatures are known; and their *unnatural* and degenerate part diſcover'd. Depravity and Corruption is acknowledg'd as real in their *Affections*, as when any thing is miſhapen, wrong, or monſtrous in their *outward Make*. And notwithſtanding much of this inward Depravity is diſcoverable in the Creatures tam'd by Man, and, for his Service or Pleaſure merely, turn'd from their natural Courſe into a contrary Life and Habit; notwithſtanding that, by this means, the Creatures who naturally herd with one another, loſe their aſſociating Humour, and they who naturally pair and are conſtant to each other, loſe their kind of conjugal Alliance and Affection; yet when releas'd from human Servitude, and return'd again to their natural *Wilds*, and rural Liberty, they inſtantly reſume their *natural* and regular Habits, ſuch as are conducing

to the Increaſe and Proſperity of their own Species.

WELL it is perhaps for *Mankind*, that tho there are ſo many Animals who naturally herd *for Company's ſake*, and *mutual Affection*, there are ſo few who for *Conveniency*, and *by Neceſſity* are oblig'd to a ſtrict Union, and kind of confederate State. The Creatures who, according to the OEconomy of their Kind, are oblig'd to make themſelves Habitations of Defence againſt the Seaſons and other Incidents; they who in ſome parts of the Year are depriv'd of all Subſiſtence, and are therefore neceſſitated to accumulate in another, and to provide withal for the Safety of their collected Stores, are *by their Nature* indeed as ſtrictly join'd, and with as proper Affections towards their Publick and Community, as the looſer Kind, of a more eaſy Subſiſtence and Support, are united in what relates merely to their Offspring, and the Propagation of their Species. Of theſe *thoroughly-aſſociating* and *confederate-Animals*, there are none I have ever heard of, who in Bulk or Strength exceed *the* BEAVER. The major part of theſe *political* Animals, and Creatures *of a joint Stock*, are as inconſiderable as the Race of ANTS or BEES. But had Nature aſſign'd ſuch an OEconomy as this to ſo puiſſant an Animal, for inſtance, as *the* ELEPHANT, and

and made him withal as prolifick as thoſe ſmaller Creatures commonly are; it might have gone hard perhaps with *Mankind*: And a ſingle Animal, who by his proper Might and Proweſs has often decided the Fate of the greateſt Battels which have been fought by Human Race, ſhou'd he have grown up into a Society, with a Genius for Architecture and Mechanicks proportionable to what we obſerve in thoſe ſmaller Creatures; we ſhou'd, with all our invented Machines, have found it hard to diſpute with him the Dominion of the Continent.

WERE we in a diſintereſted View, or with ſomewhat leſs Selfiſhneſs than ordinary, to conſider the OEconomys, Parts, Intereſts, Conditions, and Terms of Life, which *Nature* has diſtributed and aſſign'd to the ſeveral *Species* of Creatures round us, we ſhou'd not be apt to think ourſelves ſo hardly dealt with. But Whether our Lot in this reſpect be juſt, or equal, is not the Queſtion with us, at preſent. 'Tis enough that we know "There is cer-"tainly *an Aſſignment* and *Diſtribution*: "That each *OEconomy* or *Part* ſo diſtri-"buted, is in it-ſelf uniform, fix'd, and "invariable: and That if any thing in "the Creature be accidentally impair'd; "if any thing in the inward Form, the "Diſpoſition, Temper or Affections, be

" contrary or unsuitable to the distinct " OEconomy or Part, the Creature is " *wretched* and *unnatural*."

THE social or natural Affections, which our Author considers as essential to the Health, *Wholeness*, or Integrity of the particular Creature, are such as contribute to the Welfare and Prosperity of that *Whole* or *Species*, to which he is by Nature join'd. All the Affections of this kind our Author comprehends in that single name of *natural*. But as the Design or End of Nature in each Animal-System, is exhibited chiefly in the Support and Propagation of the particular Species; it happens, of consequence, that those Affections of earliest Alliance and mutual Kindness between the Parent and the Offspring, are known more particularly by the name of * *natural Affection*. However, since it is evident that all Defect or Depravity of Affection, which counterworks or opposes the original Constitution and OEconomy of the Creature, is *unnatural*; it follows, " That in Crea- " tures who by their particular OEconomy " are fitted to *the strictest Society* and Rule " of *Common Good*, the most *unnatural* of " all Affections are those which separate " from this Community; and the most " *truly*

* Στόργη. For which we have no particular Name in our Language.

" *truly natural*, generous and noble, are " thoſe which tend towards *Publick* Ser- " vice, and the Intereſt of *the* SOCIETY " *at large*."

THIS is the main *Problem* which our Author in more *philoſophical* Terms demonſtrates, * in this Treatiſe, " That for " a Creature whoſe natural End is Society, " *to operate as is by Nature appointed him* " *towards the Good of ſuch his* SOCIETY, " *or* WHOLE, is in reality *to purſue his* " *own natural and proper* GOOD." And " That *to operate contrary wiſe* or by ſuch " Affections as ſever from that common " Good, or publick Intereſt, is, in reali- " ty, *to work towards his own natural and* " *proper* ILL." Now if *Man*, as has been prov'd, be juſtly rank'd in the number of thoſe Creatures whoſe OEconomy is according to *a joint-Stock* and *publick Weal*; if it be underſtood, withal, that the only ſtate of his Affections which anſwers rightly to this *publick Weal*, is the regular, orderly, or virtuous ſtate; it neceſſarily follows, " That VIRTUE is his *natural* " *Good*, and VICE his *Miſery* and *Ill*."

As for that further Conſideration, " Whether NATURE has orderly and " juſtly diſtributed the ſeveral *OEconomys*

* *Viz.* The INQUIRY Concerning Virtue, VOL. II.

" or *Parts*; and Whether the Defects, " Failures, or Calamitys of *particular* Syſ- " tems are to the advantage of all *in ge-* " *neral*, and contribute to the Perfection " of the *one* common and univerſal Syſ- " tem;" we muſt refer to our Author's profounder Speculation in this his INQUIRY, and in his following *Philoſophick* DIALOGUE. But if what he advances in this reſpect be real, or at leaſt the moſt probable by far of any Scheme or Repreſentation which can be made of *the Univerſal Nature* and *Cauſe of things*; it will follow, " That ſince MAN has been ſo " conſtituted, by means of his rational " Part, as to be conſcious of this his " more immediate Relation to the Uni- " verſal Syſtem, and Principle of Order " and Intelligence; he is not only *by Na-* " *ture* ſociable, within the limits of his " own Species, or Kind; but in a yet " more generous and extenſive manner. " He is not only *born to* VIRTUE, *Friend-* " *ſhip*, *Honeſty*, and *Faith*; but to RELI- " GION, *Piety*, *Adoration*, and a * *gene-* " *rous Surrender* of his Mind to whatever " happens from that *Supreme* CAUSE, or " ORDER of Things, which he acknow- " ledges intirely *juſt*, and *perfect*."

THESE

* VOL. II *pag.* 72, 73, &c.

THESE ARE our *Author's* formal and grave Sentiments; which if they were not truly *his*, and sincerely espous'd by him, as the real Result of his best Judgment and Understanding, he wou'd be guilty of a more than common degree of Imposture. For, according to his own * Rule, an affected Gravity, and feign'd Seriousness carry'd on, thro' any Subject, in such a manner as to leave no Insight into the Fiction or intended Raillery; is in truth no *Raillery*, or *Wit*, at all: but a gross, immoral, and illiberal way of *Abuse*, foreign to the Character of a *good Writer*, a *Gentleman*, or *Man of* WORTH.

BUT since we have thus acquitted ourselves of that serious Part, of which our Reader was before-hand well appriz'd; let him now expect us again in our original MISCELLANEOUS Manner and Capacity. 'Tis here, as has been explain'd to him, that *Raillery* and *Humour* are permitted: and Flights, Sallys, and Excursions of every kind are found agreeable and requisite. Without this, there might be less Safety found, perhaps, in *Thinking*. Every light *Reflection* might run us up to the dangerous state of *Meditation*.

* VOL. I. *pag.* 63.

And in reality, *profound Thinking* is many times the Cauſe of *ſhallow Thought*. To prevent this *contemplative Habit* and *Character*, of which we ſee ſo little good effect in the World, we have reaſon perhaps to be fond of the *diverting* Manner in Writing, and Diſcourſe, eſpecially if the Subject be of *a ſolemn* kind. There is more need, in this caſe, to interrupt the long-ſpun Thred of Reaſoning, and bring into the Mind, by *many* different Glances and broken Views, what cannot ſo eaſily be introduc'd by *one* ſteddy Bent, or continu'd Stretch of Sight.

MISCELLANY V.

CHAP. I.

Ceremonial adjusted, between AUTHOR *and* READER.------*Affectation of Precedency in the former.*-----*Various Claim to Inspiration.*-----*Bards*; *Prophets*; Sibylline *Scripture.*------*Written Oracles*; *in* Verse *and* Prose.----*Common Interest of antient Letters and Christianity.*----*State of* Wit, *Elegance, and Correctness.*-----*Poetick Truth.*------*Preparation for Criticism on* our Author, *in his concluding Treatise.*

OF all the artificial Relations, form'd between Mankind, the most capricious and variable is that of *Author* and *Reader*. Our Author, for his part, has declar'd his Opinion of this,

where * he gives his Advice to modern Authors. And tho he ſuppoſes that every *Author in Form*, is, in reſpect of the particular matter he explains, ſuperior in Underſtanding to his *Reader*; yet he allows not that any Author ſhou'd aſſume the upper hand, or pretend to withdraw himſelf from that neceſſary Subjection to foreign Judgment and Criticiſm, which muſt determine the Place of Honour on the Reader's ſide.

'TIS evident that an Author's Art and Labour are for his *Reader's* ſake alone. 'Tis to his Reader he makes his application, if not openly and avowedly, yet, at leaſt, with implicit Courtſhip. *Poets* indeed, and eſpecially thoſe of a modern kind, have a peculiar manner of treating this Affair with a high hand. They pretend to ſet themſelves above Mankind. "Their "*Pens* are *ſacred*: Their Style and Utterance *divine*." They write, often, as in a Language foreign to human Kind; and wou'd diſdain to be reminded of thoſe poor Elements of Speech, their *Alphabet* and *Grammar*.

BUT here inferior Mortals preſume often to intercept their Flight, and remind them of their fallible and human part. Had

* *Viz.* Treatiſe III. VOL. I.

Had thoſe firſt Poets who began this Pretence to *Inſpiration*, been taught a manner of communicating their rapturous Thoughts and high Ideas by ſome other Medium than that of *Style* and *Language*; the Caſe might have ſtood otherwiſe. But the *inſpiring* DIVINITY or MUSE having, in the Explanation of her-ſelf, ſubmitted her Wit and Senſe to the mechanick Rules of *human arbitrary* Compoſition; ſhe muſt, in conſequence, and by neceſſity, ſubmit her-ſelf to *human Arbitration*, and *the Judgment* of the *literate World*. And thus THE READER is ſtill ſuperior, and keeps the upper hand.

'TIS indeed no ſmall Abſurdity, to aſſert a Work or Treatiſe, written in *human Language*, to be above *human Criticiſm*, or *Cenſure*. For if the Art of Writing be from the grammatical Rules of human Invention and Determination; if even theſe Rules are form'd on caſual Practice and various Uſe: there can be no *Scripture* but what muſt of neceſſity be ſubject to the Reader's narrow Scrutiny and ſtrict Judgment; unleſs a Language and Grammar, different from any of human Structure, were deliver'd down from Heaven, and miraculouſly accommodated to human Service and Capacity.

'TIS no otherwiſe in the grammatical Art of Characters, and *painted Speech*, than in the Art of *Painting* it ſelf. I have ſeen, in certain Chriſtian Churches, an antient Piece or two, affirm'd, on the ſolemn Faith of Prieſtly Tradition, "to "have been Angelically and Divinely "wrought, by a ſupernatural Hand, and "ſacred Pencil." Had the Piece happen'd to be of a Hand like RAPHAEL's, I cou'd have found nothing certain to oppoſe to this Tradition. But having obſerv'd the whole *Style* and Manner of the pretended heavenly Workmanſhip to be ſo indifferent as to vary in many Particulars from *the Truth of Art*, I preſum'd within my-ſelf to beg pardon of the Tradition, and aſſert confidently, "That if "the *Pencil* had been Heaven-guided, it "cou'd never have been ſo lame in its "performance:" It being a mere contradiction to all Divine and Moral Truth, that *a Celeſtial Hand*, ſubmitting it-ſelf to the Rudiments of *a human Art*, ſhou'd ſin againſt *the* ART *it-ſelf*, and expreſs *Falſehood* and *Error*, inſtead of *Juſtneſs* and *Proportion*.

IT may be alledg'd perhaps, "That "there are, however, certain AUTHORS "in the World, who tho, of themſelves, "they neither boldly claim the Privilege "of

" of *Divine Inſpiration*, nor carry indeed " the leaſt reſemblance of *Perfection* in " their Style or Compoſition: yet they " ſubdue *the* READER, gain the aſcendent " over his Thought and Judgment, and " force from him a certain *implicit Venera-* " *tion* and *Eſteem.*" To this I can only anſwer, " That if there be neither Spell " nor Inchantment in the Caſe; this can " plainly be no other than mere ENTHU- " SIASM;" except, perhaps, where *the ſu-preme Powers* have given their Sanction to any *religious Record*, or *pious Writ*: And in this Caſe, indeed, it becomes immoral and profane in any one, to deny abſolutely, or diſpute *the ſacred Authority* of the leaſt Line or Syllable contain'd in it. But ſhou'd *the Record*, inſtead of being *ſingle*, *ſhort* and *uniform*, appear to be *multifarious*, *voluminous*, and *of the moſt difficult Inter-pretation*; it wou'd be ſomewhat hard, if not wholly impracticable in the Magiſtrate, to ſuffer this Record to be *univerſally cur-rent*, and at the ſame time prevent its being *variouſly apprehended* and *deſcanted on*, by the ſeveral *differing Genius's* and *contrary Judgments* of Mankind.

'TIS remarkable, that in the politeſt of all Nations, the Writings look'd upon as moſt *ſacred*, were thoſe of their great POETS; whoſe Works indeed were truly *divine*, in reſpect of *Art*, and *the Per-fection*

fection of their Frame and Compoſition. But there was yet more * *Divinity* aſcrib'd to them, than what is comprehended in this latter Senſe. The Notions of vulgar Religion were built on their miraculous Narrations. The wiſer and better ſort themſelves paid a regard to them in this reſpect; tho they interpreted them indeed more *allegorically*. Even the *Philoſophers* who criticiz'd 'em with moſt ſeverity, were not their leaſt Admirers; when they † aſcrib'd to 'em that divine *Inſpiration*, or *ſublime* ENTHUSIASM, of which our Author has largely treated ‡ elſewhere.

IT wou'd, indeed, ill become any Pretender to Divine Writing, to publiſh his Work under a Character of *Divinity*; if, after all his Endeavours, he came ſhort of *a conſummate and juſt Performance*. In this reſpect the *Cumean* SIBYL was not ſo indiſcreet or frantick, as ſhe might appear, perhaps, by writing her *Prophetick* Warnings and pretended *Inſpirations* upon *Joint-Leaves*; which, immediately after their elaborate Superſcription, were torn in pieces, and ſcatter'd by the Wind.

Inſanam

* Supra, *pag* 153, 154. in the Notes.
† VOL. I. *pag.* 53, 54.
‡ *Viz.* Letter of Enthuſiaſm, VOL. I. And above, MISC. II. chap. 1, 2.

[a] *Insanam* vatem *aspicies; quæ rupe sub imâ*
Fata canit, foliisque, notas & nomina mandat.
Quæcunque in foliis descripsit Carmina Virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes;
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere SIBYLLÆ.

[b]'Twas impossible to disprove the DIVINITY of such *Writings*, whilst they cou'd be perus'd only in *Fragments*. Had the Sister-*Priestess* of DELPHOS, who deliver'd her self in audible plain *Metre*, been found at any time to have transgress'd *the Rule of Verse*, it wou'd have been difficult in those days to father the lame Poetry upon APOLLO himself. But where the Invention of *the Leaves* prevented the reading of a single Line intire; whatever Interpretations

[a] Virg. Æn. lib. 3.

terpretations might have been made of this *fragil* and *volatil* Scripture, no Imperfection cou'd be charged on the *Original* TEXT it self.

WHAT those * Volumes may have been, which the disdainful SIBYL or Prophetess committed to the Flames; or what the remainder was, which the *Roman* Prince receiv'd and consecrated; I will not pretend to judg: Tho it has been admitted for Truth by the antient Christian Fathers, That these Writings were so far sacred and divine, as to have prophecy'd of the Birth of our *religious Founder*, and bore testimony to that *holy Writ* which has preserv'd his Memory, and is justly held, in the highest degree, *sacred* among Christians.

THE Policy however of *Old* ROME was such, as not absolutely to rest the Authority of their Religion on any *Composition of Literature*. The SIBYLLINE *Volumes* were kept safely lock'd, and inspected only by such as were ordain'd, or deputed for that purpose. And in this Policy

* *Libri tres in Sacrarium conditi, Sibyllini appellati. Ad eos quasi ad Oraculum Quindecimviri adeunt, cum Dii immortales publicè consulendi sunt.* Aul. Gell. lib. 1. c. 19. & Plin. lib. 13. c. 13. But of this first Sibylline Scripture, and of other canoniz'd Books and additional *Sacred Writ* among the ROMANS, see what DIONYSIUS HALICARNASSEUS cites (from VARRO's *Roman Theologicks*) in his History, *lib.* 4. c. 62.

licy the *New* ROME has follow'd their Example; in ſcrupling to annex the ſupreme Authority and ſacred Character of Infallibility *to* SCRIPTURE *it-ſelf*; and in refuſing to ſubmit *that Scripture* to *publick* Judgment, or to any Eye or Ear but what they qualify for the Inſpection of ſuch ſacred Myſterys.

THE *Mahometan* Clergy ſeem to have a different Policy. They boldly reſt the Foundation of their Religion on *a Book*: Such a one as (according to their Pretenſion) is not only prefect, but *inimitable*. Were a real Man of Letters, and a juſt Critick permitted to examine this *Scripture* by the known Rules of Art; he wou'd ſoon perhaps refute this Plea. But ſo barbarous is the accompanying Policy and Temper of theſe *Eaſtern* Religioniſts, that they diſcourage, and in effect extinguiſh all true Learning, Science, and the politer Arts, in company with the antient Authors and Languages, which they ſet aſide; and by this infallible Method, leave their SACRED WRIT *the ſole Standard of literate Performance*. For being *compar'd* to nothing beſides it-ſelf, or what is of an inferior kind, it muſt undoubtedly be thought *incomparable*.

'TWILL be yielded, ſurely, to the Honour of the *Chriſtian World*, that their *Faith*

Faith (especially that of the Protestant Churches) stands on a more generous Foundation. They not only allow *Comparison* of Authors, but are content to derive their Proofs of the Validity of their sacred Record and Revelation, even from those Authors call'd *Profane*; as being well appriz'd, (according to the Maxim of † our *Divine Master*) "That in what we bear "witness only to our-selves, our Witness "cannot be establish'd as a Truth." So that there being at present no immediate Testimony of *Miracle* or *Sign* in behalf of holy Writ; and there being in its own particular Composition or Style nothing miraculous, or self-convincing; if the collateral Testimony of other antient Records, Historians and foreign Authors, were destroy'd, or wholly lost; there wou'd be less Argument or Plea remaining against that natural Suspicion of those who are call'd *Sceptical*, "That the *holy Records* them-"selves were no other than the pure In-"vention or artificial Compilement of an "*interested Party*, in behalf of *the richest* "*Corporation* and most profitable *Monopoly* "which cou'd be erected in the World."

THUS, in reality, the Interest of our pious Clergy is necessarily join'd with that of *antient Letters*, and *polite Learning*. By *this* they perpetually refute the crafty Argu-

† John, chap. v. ver. 31.

Arguments of thoſe Objectors. When they abandon *this*; they reſign their Cauſe. When they ſtrike at it; they ſtrike even at the Root and Foundation of our holy *Faith*, and weaken that Pillar on which the whole Fabrick of our *Religion* depends.

IT belongs to mere *Enthuſiaſts* and *Fanaticks* to plead the Sufficiency of a reiterate tranſlated *Text*, deriv'd to 'em thro' ſo many Channels, and ſubjected to ſo many Varitions, of which they are wholly ignorant. Yet wou'd they perſuade us, it ſeems, that from hence alone they can recognize the Divine Spirit, and receive it in themſelves, un-ſubject (as they imagine) to any Rule, and ſuperior to what they themſelves often call *the dead Letter* and *unprofitable Science*.—This, any one may ſee, is building Caſtles in the Air, and demoliſhing them again at pleaſure; as the exerciſe of an aerial *Fancy*, or heated *Imagination*.

BUT the judicious Divines of the eſtabliſh'd Chriſtian Churches, have ſufficiently condemn'd this Manner. They are far from reſting their Religion on the common Aſpect, or obvious Form of their *vulgar* BIBLE, as it preſents it-ſelf in the *printed* Copy, or modern *Verſion*. Neither do they *in the Original it-ſelf* repreſent it to us as *a very Maſter-piece of Writing*, or

as

as absolutely perfect in the Purity and Justness either of Style, or Composition. They allow the Holy Authors to have written according to their best Facultys, and the Strength of their natural Genius: "A Shepherd like *a Shepherd*; "and a Prince like *a Prince*. A Man "of reading, and advanc'd in Letters, like "a *Proficient in the kind*; and a Man of "meaner Capacity and Reading, like one "of *the ordinary sort*, in his own com-"mon *Idiom* and imperfect manner of "Narration."

'Tis the *Substance* only of the Narrative, and the *principal Facts* confirming the Authority of the Revelation, which our Divines think themselves concern'd to prove, according to the best Evidence of which the Matter it-self is capable. And whilst the Sacred Authors themselves allude not only to the *Annals* and *Historys* of the HEATHEN *World*, but even to the *philosophical* Works, the regular * *Poems*, the very *Plays* and † *Comedys* of the learned and polite Antients; it must be own'd, that

* ARATUS, Acts ch. xvii. ver 28 And EPIMENIDES, Titus ch. i. ver. 12. *Even one of their own* PROPHETS: For so the holy Apostle deign'd to speak of a Heathen *Poet*, a *Physiologist*, and *Divine*; who prophesy'd of *Events*, wrought *Miracles*, and was receiv'd as an *inspir'd Writer*, and *Author of Revelations*, in the chief Citys and States of GREECE.

† MENANDER, 1 Cor. ch. xv. ver. 33.

that as thoſe antient Writings are impair'd, or loſt, not only the *Light* and *Clearneſs* of holy Writ, but even the *Evidence* itſelf of its *main Facts*, muſt in proportion be diminiſh'd and brought in queſtion. So ill advis'd were * thoſe devout Churchmen heretofore, who in the height of Zeal

* Even in the *ſixth* Century, the ſam'd GREGORIUS Biſhop of ROME, who is ſo highly celebrated for having planted the Chriſtian Religion, by his Miſſionary Monks, in our *Engliſh* Nation of Heathen *Saxons*, was ſo far from being a Cultivater or Supporter of Arts or Letters, that he carry'd on a kind of genetal Maſſacre upon every Product of human Wit. His own Words in a Letter to one of the *French* Biſhops, a Man of the higheſt Conſideration and Merit (as a noted modern *Critick*, and ſatirical Genius of that Nation acknowledges) are as follow. *Pervenit ad nos quod. ſine verecundiâ memorare non poſſumus, fraternitatem tuam GRAMMATICAM quibuſdam exponere. Quam rem ita moleſtè ſuſcepimus, ac ſumus vehementiùs aſpernati, ut ea quæ prius dicta fuerunt, in gemitum & triſtitiam verteremus, quia in uno ſe are cum* JOVIS *laudibus* CHRISTI *laudes non capiunt.* * * * * * *Unde ſi poſt hoc evidenter ea quæ ad nos perlata ſunt, falſa eſſe claruerint, nec vos NUGIS & SECULARIBUS LITERIS ſtudere contigerit, Deo noſtro gratias agimus, qui cor veſtrum maculari blaſphemis neſanderum laudibus non permiſit.* GREGORII Opera, Epiſt. 48. lib. 9. Pariſ. Ann. 1533. And in his Dedication, or firſt Preface to his Morals, after ſome very inſipid *Rhetorick*, and *figurative* Dialect imploy'd againſt the *Study* and *Art* of *Speech*, he has another Fling at the Claſſick Authors and Diſcipline; betraying his inveterate Hatred to antient Learning, as well as the natural Effect of this *Zealot-Paſſion*, in his own Barbarity both of Style and Manners. His words are, *Unde & ipſam artem loquendi, quam Magiſteria Diſciplinæ exterioris inſinuant, ſera are deſpexi. Nam ſicut hujus quoque Epiſtolæ tenor cunctat, non Metacriſmi colliſionem fugio: non Barbariſmi confuſionem devito, ſitus motuſque præpoſitionum caſuſque ſervare contemno:*

Zeal did their utmoſt to deſtroy all Footſteps of *Heathen Literature*, and conſequently all further uſe of *Learning* or *Antiquity*.

BUT happily the *Zeal* of this kind is now left as proper only to thoſe deſpis'd and

temnunt: quia indignum vehementer exiſtimant, ut verba cœleſtis oraculi reſtringam ſub regulis DONATI. That he carry'd this ſavage Zeal of his ſo far as to deſtroy (what in him lay) the whole Body of *Learning*, with all the *Claſſick Authors* then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN *Pontiff*) the Deſtruction of the *Statues, Sculptures*, and fineſt Pieces of Antiquity in ROME, was charg'd on him by his Succeſſor in the *SEE*; as, beſides PLATINA, another Writer of his Life, without the leaſt Apology, confeſſes. See in the above-cited Edition of St. GREGORY's Works, at the beginning, *viz. Vita D. Gregorii ex Joan. Laziardo (cœleſtino.* 'Tis no wonder, therefore, if other Writers have given account of that Sally of the Prelate's Zeal againſt the *Books* and *Learning* of the *Antients*, for which the Reaſon alledg'd was very extraordinary "That the holy Scriptures "won'd be the better reliſh'd, & receive a conſiderable Ad-"vantage by the Deſtruction of theſe Rivals" It ſeems they had no very high Idea of *the holy Scriptures*, when they ſuppos'd them ſuch Lofers by a *Compariſon*. However, 'twas thought adviſable by other *Fathers* (who had a like view) to frame new Pieces of Literature, after the Model of theſe condemn'd Antients. Hence thoſe ridiculous Attempts of new *heroick Poems*, new *Epicks* and *Dramaticks*, new HOMERS, EURIPIDES's, MENANDERS, which were with ſo much Pains and ſo little Effect induſtriouſly ſet afoot by the zealous Prieſthood; when Ignorance prevail'd, and the *Hierarchal* Dominion was ſo univerſal. But tho their Power had well nigh compaſs'd the deſtruction of thoſe *great Originals*, they were far from being able to procure any Reception for their *puny Imitations*. The *Mock-Works* have lain in their deſerv'd Obſcurity; as will all other Attempts of that kind, concerning which our Author has already given his

and ignorant *modern Enthuſiaſts* we have deſcrib'd. The ROMAN *Church* it-ſelf is ſo recover'd from this *primitive Fanaticiſm*, that their Great Men, and even their *Pontiffs*, are found ready to give their helping Hand, and confer their Bounty liberally towards the advancement of all antient and polite Learning. They juſtly obſerve that their very *Traditions* ſtand in need of ſome collateral Proof. The Con-

Opinion, VOL I. *pag.* 356, 357, &c. But as to the *ill Policy* as well as *Barbarity* of this *Zealot* Enmity againſt the Works of the Antients, a foreign Proteſtant Divine, and moſt learned Defender of Religion, making the beſt Excuſe he can for the GREEK *Fathers*, and endeavouring to clear them from this general Charge of Havock and Maſſacre committed upon *Science* and *Erudition*, has theſe words: "*Si cela eſt, voilà encore un nouveau Sujet de mépriſer les Patriarches de* CONSTANTINOPLE *qui n'étoient d'ailleurs rien moins que gens de bien; mais j'ai de la peine à le croire, parce qu'il nous eſt reſté de Poetes infiniment plus ſales que ceux qui ſe ſont perdus. Perſonne ne doute qu'*ARISTOPHANE *ne ſoit beaucoup plus ſale, que n'etoit* MENANDER. PLUTARQUE *en eſt un bon témoin dans la Comparaiſon qu'il a faite de ces deux Poetes. Il pourroit être neanmoins arrivé, que quelques* ECCLESIASTIQUES *ennemis des* Belles Lettres, *en enſſent uſé comme dit* CHALCONDYLE, *ſans penſer qu'en conſervant toute l'Antiquité Grecque, ils conſerveroient la Langue de leurs Prédeceſſeurs, & une infinité de Faits qui ſervoient beaucoup à l'intelligence & à la confirmation de* l'Hiſtoire Sacrée, *& meme de la Religion Chrêcienne, Ces gens-là devoient au moins nous conſerver les Hiſtoires Anciennes des Orientaux, comme des* Chaldéens, *des* Tyriens, *& des* Egyptiens; *mais ils agiſſoient plus par ignorance & par negligence, que par raiſon.*" BIBL. CHOIS. Tom. XIV. pag. 121, 132, 133.

* Such a one is the preſent Prince, CLEMENT XI. an Incourager of all Arts and Sciences.

Conservation of these other antient and disinterested Authors, they wisely judg essential to the Credibility of those principal Facts, on which the whole *religious History* and *Tradition* depend.

'Twou'd indeed be in vain for us, to bring a PONTIUS PILATE into our Creed, and recite what happen'd *under him*, in JUDEA, if we knew not "Under *whom* " he himself govern'd, *whose* Authority " he had, or *what* Character he bore, in " that remote Country, and amidst a foreign People." In the same manner, 'twou'd be in vain for a ROMAN *Pontiff* to derive his Title to spiritual Sovereignty from the Seat, Influence, Power, and Donation of the *Roman* CÆSARS, and their *Successors*; if it appear'd not by any *History*, or *collateral Testimony*, " Who the " first CÆSARS were; and how they " came possess'd of that universal Power, " and long Residence of Dominion."

MY READER doubtless, by this time, must begin to wonder thro' what Labyrinth of Speculation, and odd Texture of capricious Reflections I am offering to conduct him. But he will not, I presume, be altogether displeas'd with me, when I give him to understand, that being now come into my last MISCELLANY, and being

being ſenſible of the little Courtſh[illegible] have paid him, comparatively with w[illegible] is practis'd in that kind by other moder[illegible] Authors; I am willing, by way of Compenſation, to expreſs my *Loyalty* or *Homage* towards him, and ſhew, by my natural Sentiments, and Principles, "What "particular Deference and high Reſpect I "think to be his *Due*."

THE Iſſue therefore of this long *Deduction* is, in the firſt place, with due Compliments, in my Capacity of *Author*, and in the name of all *modeſt Workmen* willingly joining with me in this Repreſentation, to congratulate our *Engliſh* READER on the Eſtabliſhment of what is ſo advantageous to himſelf; I mean, that mutual *Relation* between him and ourſelves, which naturally turns ſo much to his Advantage, and makes *us* to be in reality the ſubſervient Party. And in this reſpect 'tis to be hop'd he will long enjoy his juſt Superiority and Privilege over his humble Servants, who compoſe and labour for his ſake. The *Relation* in all likelihood muſt ſtill continue, and be improv'd. Our common Religion and Chriſtianity, founded on *Letters* and *Scripture*, promiſes thus much. Nor is this Hope likely to fail us, whilſt READERS are really allow'd the Liberty to *read*; that is to ſay, to *examine*, *conſtrue* and *remark with Underſtanding*.

standing. LEARNING and SCIENCE muſt of neceſſity flouriſh, whilſt the Language of the wiſeſt and moſt learned of Nations is acknowledg'd to contain the principal and eſſential part of our holy Revelation. And CRITICISM, *Examinations*, *Judgments*, *literate Labours* and *Inquirys* muſt ſtill be in Repute and Practice; whilſt *antient Authors*, ſo neceſſary to the Support of *the ſacred Volumes*, are in requeſt, and afford Imployment of ſuch infinite Extent to us *Moderns* of whatever degree, who are deſirous to ſignalize ourſelves by any Atchievement in *Letters*, and be conſider'd as the Inveſtigators of *Knowledg* and *Politeneſs*.

I MAY undoubtedly, by virtue of my preceding Argument in behalf of Criticiſm, be allow'd without ſuſpicion of Flattery or mere Courtſhip, to aſſert the READER's Privilege above the *Author*; and aſſign to him, as I have done, the upper Hand, and Place of Honour. As to Fact, we know for certain, that the greateſt of *Philoſophers*, * the very Founder of Philoſophy it-ſelf, was no *Author*. Nor did *the Divine Author* and *Founder of our Religion*, condeſcend to be an *Author* in this other reſpect. He who cou'd beſt have given us the Hiſtory of his own Life, with the *intire* Sermons and divine Diſcourſes which he made in publick, was pleas'd to leave it

to

† SOCRATES.

to others, * "*To take in hand.*" As there were *many*, it ſeems, long afterwards, who did; and undertook accordingly "to write "*in order*, and *as ſeem'd good to them*, "for the better Information of *particular* "Perſons, what was then *believ'd* among

* So LUKE, chap. i. ver. 1, 2, 3, 4, "(1) For as "much as MANY have taken in hand to ſet forth, in order "a Declaration (*Expoſition* or *Narrative*, Διήγησιν) of thoſe "things which are moſt ſurely believ'd among (or *were* "*fulfill'd in or among*) us; (2) Even as they deliver'd them "unto us, which from the beginning were Eye-witneſſes "and Miniſters of the Word: (3) It ſeem'd good to ME "alſo, having had perfect underſtanding of all things from "the very firſt (or *having look'd back and ſearch'd accu-* "*rately into all Matters from the beginning, or higheſt time,* "παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς) to write unto "*Thee* in order, moſt excellent THEOPHILUS; (4) That "*Thou* mighteſt know the Certainty (or *Validity, ſound* "*Diſcuſſion*, ἀσφάλειαν) of thoſe things wherein THOU "haſt been inſtructed (or *catechiz'd*) περὶ ὧν κατηχήθης." Whether the words παρηκολουθηκότι ἄνωθεν, in the firſt Verſe, ſhou'd be render'd *believ'd among*, or *fulfill'd in*, or *among us*, may depend on the different reading of the *Original* For in ſome Copys, the ἐν next following is left out. However, the exact Interpreters or verbal Tranſlators render it *fulfill'd*, Vid. *Ar. Montan. Edit. Plantin.* 1584. In *Ver.* 4. the word CERTAINTY ἀσφάλειαν, is interpreted ἀκρίβειαν, *Validity, Soundneſs, good Foundation*, from the Senſe of the preceding Verſe. See the late Edition of our learned Dr. MILL, *ex recenſione* KUSTERI, ROT. 1710. For the word *Catechiz'd*, κατηχήθης (the laſt of the fourth Verſe) ROB. CONSTANTINE has this Explanation of it. "*Priſcis Theologis apud* ÆGYPTIOS *mos erat, ut* Myſ- "teria *voce tantùm, veluti per manus, poſteris relinquerent.* "*Apud Chriſtianos, qui Baptiſmatis erant candidati, iis,* "*vivâ voce, tradebantur fidei Chriſtianæ Myſteria*, ſine ſcrip- "tis: *quod* PAULUS & LUCAS κατηχεῖν *vocant. Unde* "*qui docebantur*, Catechumeni *vocabantur*; *qui docebant*, "Catechiſtæ."

" the Initiated or *Catechiz'd* from *Tradi-*
" *tion*, and early *Inſtruction* in their Youth;
" or what had been tranſmitted, by Report,
" from ſuch as were the preſum'd Auditors,
" and *Eye-witneſſes of thoſe things* in for-
" mer time.

WHETHER thoſe ſacred Books aſcrib'd to *the Divine Legiſlator* of the JEWS, and which treat of his * Death, Burial, and Succeſſion, as well as of his Life and Actions, are ſtrictly to be underſtood as coming from the immediate Pen of that *holy Founder*, or rather from ſome *other* inſpir'd Hand, guided by the ſame influencing Spirit; I will not preſume ſo much as to examine or enquire. But in general we find, That both as to publick Concerns, in Religion, and in Philoſophy, the great and eminent *Actors* were of a Rank ſuperior to the *Writing*-Worthys. The great ATHENIAN Legiſlator †, tho noted as a poetical Genius, cannot be eſteem'd an *Author*, for the ſake of ſome few Verſes he may occaſionally have made. Nor was the great SPARTAN *Founder* ‡, *a Poet himſelf*, tho *Author* or *Redeemer* (if I may ſo expreſs it) to the greateſt and beſt of Poets ‖; who ow'd in a manner his Form and Being to the accurate Searches and Collections of that great *Patron*.

* Deut. ch. xxxiv. ver. 5, 6, 7, &c.
† *Solon.* ‡ *Lycurgus.* ‖ *Homer.*

Patron. The *Politicians* and *civil* SAGES, who were fitted in all reſpects for the great Scene of Buſineſs, cou'd not, it ſeems, be well taken out of it, to attend the ſlender and minute Affairs of *Letters*, and *Scholaſtick* Science.

'TIS true, indeed, that without a *Capacity* for Action, and *a Knowledg* of the World and Mankind, there can be no Author naturally qualify'd to write with Dignity, or execute any noble or great Deſign. But there are many, who with the higheſt Capacity for Buſineſs, are by their Fortune deny'd the Privilege of that higher Sphere. As there are others who having once mov'd in it, have been afterwards, by many Impediments and Obſtructions, neceſſitated to retire, and exert their Genius in this lower degree.

'TIS to ſome Cataſtrophe of this kind that we owe the nobleſt *Hiſtorians* (even the two *Princes* * and *Fathers* of Hiſtory) as well as the greateſt *Philoſophical* Writers, the *Founder* of the ACADEMY †, and others, who were alſo noble in reſpect of their Birth, and fitted for the higheſt Stations in the Publick; but diſcourag'd from engaging in it, on account of ſome Misfortunes experienc'd either in their own Perſons, or that of their near Friends.

* HERODOTUS & THUCIDIDES. † PLATO.

'T I S to the early Baniſhment and long Retirement of a heroick Youth out of his native Country, that we owe an original Syſtem of Works, the politeſt, wiſeſt, uſefulleſt, and (to thoſe who can underſtand the *Divineneſs* of a juſt *Simplicity*) the moſt * *amiable* and even the moſt elevating and exalting of all un-inſpir'd and merely human Authors.

To this Fortune we owe ſome of the greateſt of the antient Poets 'Twas this Chance which produc'd the MUSE of an exalted *Grecian* † LYRICK, and of his Follower ‡ HORACE; whoſe Character, tho eaſy to be gather'd from Hiſtory, and his own Works, is little obſerv'd by any of his Commentators: The general Idea conceiv'd of him, being drawn chiefly from his precarious and low Circumſtances at Court, after the forfeiture of his Eſtate, under the Uſurpation and Conqueſt

* Τὸν ἥδιστον καὶ χαριέστατον Ξενοφῶντα, as *Athenæus* calls him, lib. 11. See VOL. I. *pag.* 255.

† *Et te ſonantem plenius aureo,*
ALCÆE, plectro dura navis,
Dura fuga mala, dura belli.
Horat. Od. 13. lib. 2.

‡ ——————— *Age, dic Latinum,*
Barbite, carmen.
Lesbio primùm modulate Civi;
Qui ferox bello, &c.
Horat. Od. 32. lib. 1.

queſt of an OCTAVIUS, and the Miniſtry of a MÆCENAS; not from his better Condition, and nobler Employments in earlier days, under the Favour and Friendſhip of *greater* and *better* Men, whilſt the *Roman* State and Liberty ſubſiſted. For of this Change he himſelf, as great a Courtier as he ſeem'd afterwards, gives ſufficient * Intimation.

Dura ſed amovere loco me Tempora grato,
Civiliſque rudem Belli tulit æſtus in arma,
Cæſaris Auguſti non reſponſura lacertis.
Unde ſimul primum me dimiſere Philippi,
Deciſis humilem pennis, inopemque paterni
Et Laris & Fundi, Paupertas impulit audax
Ut verſus facerem.
Horat. Epiſt. 2. lib. 2. *Et* Sat. 6. lib. 1.

——— *At olim*
Quod mihi pareret Legio Romana Tribuno.

ix under BRUTUS. Whence again that natural Boaſt:
Me primis Urbis BELLI placuiſſe Domique.
Epiſt. 20.

And again,
——— *Cum MAGNIS vixiſſe invita fatebitur uſque*
Invidia. Sat. 1. lib. 2.

Where the *vixiſſe* ſhews plainly whom he principally meant by his *MAGNI*, his *early* Patrons and Great Men in the State His Apology and Defence here (as well as in his fourth and ſixth Satirs of his firſt Book, and his 2d Epiſtle of his ſecond, and elſewhere) being ſupported ſtill by the open and bold Aſſertion of his good Education (equal to the higheſt Senators, and under the beſt Maſters) his Employments at home and abroad, and his *early* Commerce and Familiarity with *former* Great Men, before theſe his *new* Friendſhips and this *latter* Court-Acquaintance, which was now envy'd him by his Adverſarys:

NUNC quia Mæcenas, tibi ſum convictor: at OLIM
Quòd mihi pareret Legio Romana Tribuno.

The

LET AUTHORS therefore know themselves; and tho conscious of Worth, Virtue, and a Genius, such as may justly place them above Flattery or mean Courtship to their READER; yet let them reflect, that *as Authors merely*, they are but of the second Rank of Men. And let *the* READER withal consider, "That when "he unworthily resigns the place of Ho"nour, and surrenders his *Taste*, or *Judg*"*ment*, to *an Author* of ever so great a "Name, or venerable Antiquity, and not "to *Reason*, and *Truth*, at whatever ha"zard;

The Reproach *now* was with respect to a MÆCENAS or AUGUSTUS. 'Twas the same *formerly* with respect to a BRUTUS, and those who were *then* the principal and leading Men. The Complaint or Murmur against him on account of his being an *Upstart* or *Favourite* under a MÆCENAS and AUGUSTUS, cou'd not be answer'd, by a *Vixisse* relating to the same Persons; any more than his *Pacuisse* join'd with his *BELLI Domique* cou'd relate to those under whom he never went to War, nor wou'd ever consent to bear any Honours. For so he himself distinguishes (Sat. 6. to MÆCENAS)

—— *Quia non ut forsit Honorem*
Jure mihi invideat quivis, ita te quoque Amicum.

He was formerly *an Actor*, and in the *Ministery* of Affairs: Now only a FRIEND to *a Minister*: Himself still a *private* and *retir'd* Man. That he refus'd AUGUSTUS's Offer of the Secretary-ship, is well known. But in these Circumstances, the Politeness as well as Artifice of HORACE is admirable; in making *Futurity* or *Posterity* to be the speaking Party in both those places, where he suggests his Intimacy and Favour with the *Great*, that there might, in some measure, be room left (tho in strictness there was scarce any) for an OCTAVIUS and a MÆCENAS to be included. See VOL. I. *pag.* 269, 270. in the Notes.

" zard; he not only betrays *himself*, but " withal the *common Cause* of AUTHOR " and READER, the Interest of *Letters* " and *Knowledg*, and the chief *Liberty*, " *Privilege*, and *Prerogative* of the ra- " tional part of Mankind."

'TIS related in History of the CAPPADOCIANS, That being offer'd their *Liberty* by the ROMANS, and permitted to govern themselves by their own Laws and Constitutions, they were much terrify'd at the Proposal; and as if some sore harm had been intended 'em, humbly made it their Request, " That they might be go- " vern'd by arbitrary Power, and that an " absolute Governour might without de- " lay be appointed over 'em at the discre- " tion of the ROMANS." For such was their Disposition towards mere *Slavery* and *Subjection*; that they dar'd not pretend so much as to *chuse* their own MASTER. So essential they thought SLAVERY, and so *divine* a thing *the Right of* MASTERSHIP, that they dar'd not be so *free* even as to presume to give themselves that Blessing, which they chose to leave rather to *Providence*, *Fortune*, or A CONQUEROR to bestow upon them. They dar'd not *make* a King; but wou'd rather *take* one, from their powerful Neighbours. Had they been necessitated to come to an *Election*, the Horror of such a Use of

Liberty in Government, wou'd perhaps have determin'd 'em to chuſe *blindfold*, or leave it to the Deciſion of the commoneſt *Lot*, Caſt of Dye, *Croſs* or *Pile*, or whatever it were which might beſt enable them to clear themſelves of the heinous Charge of uſing the leaſt Foreſight, Choice, or Prudence in ſuch an Affair.

I SHOU'D think it a great Misfortune, were my READER of the number of thoſe, who in a kind of *Cappadocian* Spirit, cou'd eaſily by terrify'd with the Propoſal of giving him his *Liberty*, and making him *his own Judg*. My Endeavour, I muſt confeſs has been to ſhew him his juſt Prerogative in this reſpect, and to give him the ſharpeſt Eye over his *Author*, invite him to criticize honeſtly, without favour or affection, and with the utmoſt Bent of his Parts and Judgment. On this account it may be objected to me, perhaps, "That I am not a little vain and pre-"ſumptuous, in my *own* as well as in my "*Author's* behalf, who can thus, as it "were, challenge my *Reader* to a Trial "of his keeneſt Wit."

BUT to this I anſwer, That ſhou'd I have the good fortune to raiſe the maſterly Spirit of *juſt* CRITICISM in my *Readers*, and exalt them ever ſo litle above the

the lazy, timorous, over-modeſt, or reſign'd ſtate, in which the generality of them remain; tho by this very Spirit, I *my-ſelf* might poſſibly meet my Doom; I ſhou'd however abundantly congratulate with my-ſelf on theſe my low Flights, be proud of having plum'd the Arrows of better *Wits*, and furniſh'd Artillery, or Ammunition of any kind, to thoſe Powers, to which I *my-ſelf* had fall'n a Victim.

* —— *Fungar vice Cotis.* ——

I cou'd reconcile my Ambition in this reſpect to what I call my *Loyalty to the* READER, and ſay of his Elevation in Criticiſm and Judgment, what a *Roman* Princeſs ſaid of her Son's Advancement to Empire, " † *Occidat, dum imperet.*"

HAD I been a *Spaniſh* CERVANTES, and with ſucceſs equal to that comick Author, had deſtroy'd the reigning Taſte of *Gothick* or *Mooriſh* CHIVALRY, I cou'd afterwards contentedly have ſeen my *Burleſque*-Work it ſelf deſpis'd, and ſet aſide; when it had wrought its intended effect, and deſtroy'd thoſe *Giants* and *Monſters* of the Brain, againſt which it was originally deſign'd. Without regard, therefore, to the prevailing *Reliſh* or *Taſte* which, in my

* Horat. de Arte Poet. † Tacit. Annal. lib 14.

my own Person, I may unhappily experience, when these my Miscellaneous Works are leisurely examin'd; I shall proceed still in my Endeavour to refine my *Reader's* PALATE; *whetting* and *sharpening* it, the best I can, for Use, and Practice; in the lower Subjects; that by this Exercise it may acquire the greater Keenness, and be of so much the better effect in Subjects of a higher kind, which relate to his chief Happiness, his *Liberty* and *Manhood*.

SUPPOSING me therefore a mere *comick* Humourist, in respect of those inferior Subjects, which after the manner of my familiar *Prose-Satir* I presume to criticize; May not I be allow'd to ask. "Whether "there remains not still among us noble "BRITONS, something of that original "*Barbarous* and *Gothick* Relish, not wholly purg'd away; when, even at this hour, "*Romances* and *Gallantrys* of like sort, "together with *Works* as monstrous of other kinds, are current, and in vogue, even "with the People who constitute our reputed *polite World*?" Need I on this account refer again to our * Author, where he treats in general of *the Style* and *Manner* of our *modern Authors*, from the *Divine*, to the *Comedian*? What Person is there of the least

* *Viz.* In his *Advice to Authors*, (Treatise III.) VOL. I.

least Judgment or Understanding, who cannot easily, and without the help of *a Divine*, or rigid *Moralist*, observe the lame Condition of our *English* STAGE; which nevertheless is found the Rendevouz and chief Entertainment of our best Company, and from whence in all probability our Youth will continue to draw their Notion of *Manners*, and their Taste of *Life*, more directly and naturally, than from the *Rehearsals* and *Declamations* of a *graver* THEATER?

LET those whose business it is, advance, as they best can, the Benefit of that *sacred Oratory*, which we have lately seen and are still like to see employ'd to various purposes, and further designs than that of instructing us in Religion or Manners. Let 'em in that high *Scene* endeavour to refine our Taste and Judgment in sacred Matters. 'Tis the good *Critick's* Task to amend our *common* STAGE; nor ought this *Dramatick* Performance to be decry'd or sentenc'd by those Criticks of a higher Sphere. The Practice and *Art* is honest, in it-self. Our *Foundations* are well laid. And in the main, our *English* STAGE (as * has been remark'd) is capable of the highest Improvement; as well from the present Genius of our Nation, as from the rich Oar of

* VOL. I. *pag* 217. &c. 223, 259, 275, 276.

of our early Poets in this kind. But *Faults* are easier imitated than Beautys.

WE find, indeed, our THEATER become of late the Subject of a growing Criticism. We hear it openly complain'd, "That in our *newer* Plays as well as in "our *older*, in *Comedy* as well as *Trage-* "*dy*, the Stage presents a proper Scene of "Uproar; — Duels fought; Swords "drawn, many of a side; Wounds given, "and sometimes dress'd too; the Surgeon "call'd, and the Patient prob'd and tented "upon the Spot. That in our *Tragedy*, "nothing is so common as Wheels, Racks, "and Gibbets properly adorn'd; Execu- "tions decently perform'd; Headless Bo- "dys and Bodiless Heads, expos'd to view: "Battels fought: Murders committed: "and the Dead carry'd off in great Num- "bers."-- Such is our Politeness!

NOR are these *Plays*, on this account, the less frequented by *either* of the Sexes: Which inclines me to favour the Conceit our * Author has suggested concerning the mutual Correspondence and Relation between our *Royal* THEATER, and *Popular* CIRCUS or *Bear-Garden*. For in the former of these Assemblys, 'tis undeniable that at least the *two* upper Regions or Gallerys contain

* VOL. I *pag.* 270, &c.

contain, ſuch Spectators, as indifferently frequent each Place of Sport. So that 'tis no wonder we hear ſuch Applauſe reſounded on the Victorys of an ALMANZOR; when the ſame Partys had poſſibly, no later than the Day before, beſtow'd their Applauſe as freely on the *victorious Butcher*, the HERO of *another Stage*: where amidſt various Frays, beſtial and human Blood, promiſcuous Wounds and Slaughter; one Sex are obſerv'd as frequent and as pleas'd Spectators as the other, and ſometimes not *Spectators* only, but *Actors* in the *Gladiatorian* Parts. — Theſe Congregations, which we may be apt to call *Heatheniſh* * (tho in reality never known among the *politer Heathens*) are, in our *Chriſtian* Nation, unconcernedly allow'd and tolerated, as no way injurious to *religious* Intereſts; whatever effect they may be found to have on *national Manners*, *Humanity*, and *Civil Life*. Of ſuch *Indulgencys* as theſe, we hear no Complaints. Nor are any *Aſſemblys*, tho of the moſt *barbarous* and *enormous* kind, ſo offenſive, it ſeems, to *Men of Zeal*, as *religious Aſſemblys* of a *different* Faſhion or Habit from their own.

I AM ſorry to ſay, that, tho in the many parts of *Poetry* our Attempts have been high and noble, yet in general the TASTE

* VOL. I. *pag.* 269, &c.

TASTE of *Wit* and *Letters* lies much upon a level with what relates to our Stage.

I CAN readily allow to our BRITISH *Genius* what was allow'd to the ROMAN heretofore:

> ——*Natura sublimis & acer:*
> *Nam spirat Tragicum satis, & feliciter audet.*

But then I must add too, that the excessive Indulgence and Favour shown to our *Authors*, on account of what their *mere Genius* and *flowing* Vein afford, has render'd them intolerably supine, conceited, and Admirers of themselves. The Publick having once suffer'd 'em to take the ascendent, they become, like flatter'd Princes, impatient of Contradiction or Advice. They think it a disgrace to be criticiz'd, even by *a Friend*; or to reform, at his desire, what they themselves are fully convinc'd is negligent, and uncorrect.

† *Sed turpem putat in scriptis, metuitque Lituram.*

The ‡ *Limæ Labor* is the great Grievance, with our Country-men. An *English* AUTHOR wou'd be *all* GENIUS. He wou'd reap

* Horat. Epist. 1. lib. 2.
† Ibid. ‡ Ars Poet.

reap the *Fruits* of Art; but without Study, Pains, or Application. He thinks it neceſſary, indeed (leſt his Learning ſhou'd be call'd in queſtion) to ſhow the World that he errs *knowingly* againſt the Rules of Art. And for this reaſon, whatever Piece he publiſhes at any time, he ſeldom fails, in ſome prefix'd Apology, to ſpeak in ſuch a manner of *Criticiſm* and *Art*, as may confound the ordinary *Reader*, and prevent him from taking up *a Part*, which, ſhou'd he once aſſume, wou'd prove fatal to the impotent and mean Performance.

'TWERE to be wiſh'd, that when once our Authors had conſider'd of a *Model* or *Plan*, and attain'd the Knowledg of a * WHOLE and PARTS; when from this begin-

* "ΟΛΟΝ δὲ ἐστι τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν. ἀρχὴ δὲ ἐστιν, ὃ αὐτὸ μὲν ἐξ ἀνάγκης, μὴ μετ' ἄλλο ἐστὶ, μετ' ἐκεῖνο δ' ἕτερον πέφυκεν εἶναι ἢ γένεσθαι. Τελευτὴ δὲ τοὐναντίον, ὃ αὐτὸ μετ' ἄλλο πέφυκεν εἶναι, ἢ ἐξ ἀνάγκης, ἢ ὡς ἐπὶ τὸ πολύ. μετὰ δὲ τοῦτο ἄλλο οὐδέν. Μέσον δὲ, καὶ αὐτὸ μετ' ἄλλο, καὶ μετ' ἐκεῖνο ἕτερον. Arist. de Poet. cap. 7. And in the following Chapter, Μῦθος δ' ἐστὶν ΕΙΣ, οὐχ ὥσπερ τινὲς οἴονται, ἐὰν περὶ ἕνα ᾖ, &c.

Denique ſit quod vis ſimplex duntaxat & UNUM.
Horat. de Arte Poet. *See* VOL. I *p.* 145, 146.

'Tis an infallible proof of the want of juſt *Integrity* in every Writing, from the *Epopee* or *Heroick* Poem, down to the familiar Epiſtle, or ſlighteſt Eſſay either in *Verſe* or *Proſe*; if every ſeveral Part or Portion fits not its proper place ſo exactly, that the leaſt Tranſpoſition wou'd be impracticable. Whatever is *Epiſodick*, tho' perhaps it be *a Whole*, and in itſelf *intire*, yet, being inſerted, as a *Part*, in a Work of greater.

beginning they had proceeded to *Morals*, and the Knowledg of what is call'd *POETICK MANNERS and TRUTH; when

greater length, it must appear only in its *due Place*. And that Place alone can be call'd its *due* one, which alone befits it. If there be any Passage in the Middle or End, which might have stood in the Beginning; or any in the Beginning, which might have stood as well in the Middle or End; there is properly in such a Piece neither Beginning, Middle, or End. 'Tis a mere *Rhapsody*; not a Work. And the more it assumes the Air or Appearance of *a real Work*, the more ridiculous it becomes. See above, *pag.* 25. And VOL. I. *pag.* 145, 146.

* *Respicere exemplar vitæ morumque jubebo*
Doctum Imitatorem, & VERAS hinc ducere voces.
Horat. de Arte Poet.

The Chief of antient Criticks, we know, extols HOMER, above all things, for understanding how "*To LIE in perfection*:" as the Passage shews which we have cited above, VOL. I, *pag.* 346. His LYES, according to that Master's Opinion, and the judgment of many of the graveſt and most venerable Writers, were, in themselves, the justest *Moral Truths*, and exhibitive of the best Doctrine and Instruction in Life and Manners: It may be ask'd perhaps, "How comes the Poet, then, to draw no single Pattern of the kind, no *perfect Character*, in either of his "Heroick Pieces?" I answer, that shou'd he attempt to do it, he wou'd, *as a Poet*, be prepostrous and false. 'Tis not *the Possible*, but *the Probable* and *Likely* which must be the Poet's Guide in *Manners*. By this he wins Attention, and moves the conscious Reader or Spectator; who judges best from *within*, by what he naturally feels and experiences in his own Heart. The Perfection of virtue is from long *Art* and *Management*, *Self controul*, and, as it were, *Force on Nature*. But the common Auditor or Spectator, who seeks Pleasure only, and loves to engage his Passion, by view of other Passion and Emotion, comprehends little of the Restraints, Allays and Corrections which from this *new* and *artificial Creature*. For such indeed is the *truly virtuous Man*; whose ART, tho ever so *natural* in it-self,

when they had learnt to reject *false Thought*, embarraſſing and *mix'd Metaphors*, the ridiculous *Paint* in Comedy, and it ſelf, or juſtly founded in *Reaſon* and *Nature*, is an Improvement far beyond the common Stamp, or known Character of Human Kind. And thus the compleatly virtuous and perfect Character is *unpoetical* and *falſe*. Effects muſt not appear, where Cauſes muſt neceſſarily remain unknown and incomprehenſible. A HERO *without Paſſion*, is, in Poetry, as abſurd as a HERO *without Life or Action*. Now if *Paſſion* be allow'd, *paſſionate Action* muſt enſue. The ſame Heroick Genius and ſeeming Magnanimity which tranſport us when beheld, are naturally tranſporting in the Lives and Manners of *the Great*, who are deſcrib'd to us. And thus the able *Deſigner* who feigns in behalf of *Truth*, and draws his Characters after the *Moral Rule*, fails not to diſcover Nature's Propenſity, and aſſigns to theſe high Spirits their proper Exorbitancy, and Inclination to exceed in that Tone or Species of Paſſion, which conſtitutes the eminent or ſhining part of each poetical Character. The Paſſion of an ACHILLES is to war in that Glory which is acquir'd by Arms and perſonal Valour. In favour of this Character, we forgive the generous Youth his Exceſs of Ardor in the Field, and his Reſentment when injur'd and provok'd in Council, and by his Allies. The Paſſion of an ULYSSES is towards that Glory which is acquir'd by Prudence, Wiſdom, and Ability in Affairs. 'Tis in favour of this Character that we forgive him his ſubtle, crafty, and deceitful Arts: ſince the *intriguing Spirit*, the *over-reaching Manner*, and *Overrefinement of Art and Policy*, are as naturally incident to the experienc'd and thorow Politician, as *ſudden Reſentment*, *indiſcreet and raſh Behaviour*, to the open undeſigning Character of a warlike Youth. The gigantick Force and military Toil of an AJAX wou'd not be ſo eaſily credible, or engaging, but for the honeſt Simplicity of his Nature, and the Heavineſs of his Parts and Genius. For Strength of Body being ſo often noted by us, as un-attended with equal Parts and Strength of Mind; when we ſee this natural Effect expreſs'd, and find our ſecret and malicious kind of Reaſoning confirm'd, on this hand; we yield to any *Hyperbole* of our Poet, on the other. He has afterwards his full Scope, and Liberty

and the *false Sublime*, and *Bombast* in Heroick; they wou'd at last have some regard to Numbers, Harmony, and *an Ear*,

Liberty of enlarging, and exceeding, in the peculiar Virtue and Excellence of his Hero. He may *lye* splendidly, raise *wonder*, and be as *astonishing* as he pleases. Every thing will be allow'd him in return for this frank Allowance. Thus the Tongue of a NESTOR may work Prodigys, whilst the accompanying Allays of a rhetorical Fluency, and aged Experience, are kept in view. An AGAMEMNON may be admir'd as a noble and wise Chief, whilst a certain princely Haughtiness, a Stiffness, and stately Carriage natural to the Character, are represented in his Person, and noted in their ill Effects. For thus *the Excesses* of every Character are by the Poet *redress'd*. And the Misfortunes naturally attending such Excesses, being justly apply'd; our Passions, whilst in the strongest manner engag'd and mov'd, are in the wholesomest and most effectual manner corrected and *purg'd*. Were a Man to form himself by one single Pattern or Original, however perfect; he wou'd himself be a mere *Copy*. But whilst he draws from various Models, he is *original, natural*, and *unaffected*. We see in outward Carriage and Behaviour, how ridiculous any one becomes who imitates another, be he ever so graceful. They are mean Spirits who love to copy *merely*, Nothing is agreeable or natural, but what is *original*. Our Manners, like our Faces, tho ever so beautiful, must differ in their Beauty. An Over-regularity is next to a Deformity. And in *a Poem* (whether *Epick* or *Dramatick*) a compleat and *perfect Character* is the greatest *Monster*, and of all poetick Fictions not only the least *engaging*, but the least *moral* and *improving* —— Thus much by way of Remark upon *poetical TRUTH*, and the just Fiction, or artful *Lying* of the able Poet; according to the Judgment of the *Master* Critick. What HORACE expresses of the same *Lying* Virtue, is of an easier sense, and needs no explanation.

Atque ita mentitur, sic veris falsa remiscet;
Primo ne medium, medio ne discrepet imum.

De Arte Poet.

The

* *Ear*, and correct, as far a possible, the harsh Sounds of our Language; in *Poetry* at least, if not in *Prose*.

BUT so much are our *British* Poets taken up, in seeking out that monstrous Ornament which we call † *Rhyme*, that 'tis no

The same may be observ'd not only in *Heroick* Draughts, but in the inferior Characters of *Comedy*:

Quàm similis uterque est sui!

Ter. Phorm. Act. 3. Sc. 2.

See VOL. I. *pag.* 4, 142, 143, 337, & 351, in the Notes, at the end.

* VOL. I. *pag.* 217.

† The Reader, if curious in these matters, may see Is. VOSSIUS *de viribus Rhythmi*; and what he says, withal of antient *Musick*, and the degrees by which they surpass us Moderns (as has been demonstrated by late Mathematicians of our Nation) contrary to a ridiculous Notion somehave had, that because in this, as in all other Arts, the Antients study'd *Simplicity*, and affected it as the highest Perfection in their Performances, they were therefore ignorant of *Parts* and *Symphony*. Against this, Is. VOSSIUS, amongst other Authors, cites the antient Peripatetick περὶ Κόσμου at the beginning of his fifth Chapter. To which he might have added another Passage in Chap. 6. The Sutableness of this antient Author's Thought to what has been often advanc'd in the philosophical Parts of these volumes, concerning the universal *Symmetry*, or Union of *the Whole*, may make it excusable if we add here the two Passages together, in their inimitable Original. Ἴσως δὲ καὶ τῶν ἐναντίων ἡ φύσις γλίχεται, καὶ ἐκ τούτων ἀποτελεῖν τὸ σύμφωνον, οὐκ ἐκ τῶν ὁμοίων ὥσπερ ἀμέλει τὸ ἄῤῥεν συνήγαγε πρὸς τὸ θῆλυ, καὶ οὐχ ἑκάτερον πρὸς τὸ ὁμόφυλον, καὶ τὴν πρώτην ὁμόνοιαν διὰ τῶν ἐναντίων συνῆψεν, οὐ διὰ τῶν ὁμοίων. Ἔοικε δὲ καὶ ἡ τέχνη τὴν φύσιν μιμουμένη, τοῦτο ποιεῖν Ζωγραφία μὲν γὰρ, λευκῶν τε καὶ μελάνων, ὠχρῶν τε καὶ ἐρυθρῶν χρωμάτων ἐγκερασαμένη φύσεις τὰς εἰκόνας τοῖς προηγουμένοις ἀπετέλεσε συμφώνους. Μουσικὴ δὲ, ὀξεῖς ἅμα καὶ βαρεῖς, μακρούς τε καὶ βραχεῖς φθόγγους μίξασα, ἐν διαφόροις φωναῖς, μίαν

no wonder if other Ornaments, and *real Graces* are unthought of, and left un-attempted. However, since in some Parts of Poetry (especially in *the Dramatick*) we have been so happy as to triumph over this barbarous Taste; 'tis unaccountable that our *Poets*, who from this Privilege ought to undertake some further Refinements, shou'd remain still upon the same level as before. 'Tis a shame to our *Authors*, that in their elegant Style and *metred Prose* there shou'd not be found a peculiar Grace and Harmony, resulting from a more natural and easy Disengagement of their Periods, and from a careful avoiding the Encounter of the shocking Consonants and jarring Sounds to which our Language is so unfortunately subject.

THEY have of late, 'tis true, reform'd in some measure the gouty Joints and Darning-

μίαν ἀπέλαλεσεν ἁρμονίαν. Γραμμαλιπὴ δὲ ἐκ φωνηέντων καὶ ἀφώνων γραμμάτων κρᾶσιν ποιησαμένη, τὴν ὅλην τέχνην ἀπ' αὐτῶν συνεστήσατο. τ'αυτο δὲ τῦτο ἦν καὶ τὸ παρὰ τῶν σκοτεινῶν λεγόμενον Ἡρακλείτῳ. συνάψειας ὅλα καὶ οὐχὶ ὅλα, συμφερόμενόν καὶ διαφερόμενον, συνᾴδον καὶ διᾴδον, καὶ ἐκ πάντων ἓν, καὶ ἐξ ἑνὸς πάντα. And in the following Passage, Μία δὲ ἐκ πάντων ἁρμονία συναδόντων καὶ χορεύοντων κατὰ τὸν ὅρανὸν, ἐξ ἑνὸς τε γίνεται, καὶ εἰς ἓν ἀπολήγει. Κόσμον δ' ἐτύμως τὸ σύμπαν, ἀλλ' οὐχ ἀκοσμίαν ὀνομάσαις ἄν. Καθάπερ δὲ ἐν χορῷ κορυφαῖς παταξάντος, συνεπηχεῖ πᾶς ὁ χορὸς ἀνδρῶν, ἔσθ' ὅτε καὶ γυναικῶν, ἐν διαφόροις φωναῖς ὀξυτέραις καὶ βαρυτέραις, μίαν ἁρμονίαν ἐμμελῆ κεραννυντων, ὅσως ἔχει καὶ ἐπὶ τῦ τὸ σύμπαν διέποντος ΘΕΟΥ See VOL II. *pag.* 214. And above, *pag* 182, 3, 4, 5 in the Notes

Darning-work of *Whereunto's*, *Whereby's Thereof's*, *Therewith's*, and the reſt of this kind; by which, complicated Periods are ſo curiouſly ſtrung, or hook'd on, one to another, after the long-ſpun manner of the *Bar*, or *Pulpit*. But to take into conſideration no real Accent, or Cadency of Words, no Sound or Meaſure of Syllables; to put together, at one time, a Set of Compounds, of the longeſt *Greek* or *Latin* Termination; and at another, to let whole Verſes, and thoſe too of our heroick and longeſt ſort, paſs currently in *Monoſyllables*: is, methinks, no ſlender Negligence. If ſingle Verſes at the head, or in the moſt emphatical places, of the moſt conſiderable Works, can admit of ſuch a Structure, and paſs for truly harmonious and poetical in this negligent form; I ſee no reaſon why more Verſes than one or two, of the ſame formation, ſhou'd not be as well admitted; or why an un-interrupted Succeſſion of theſe well-ſtrung *Monoſyllables* might not be allow'd to clatter after one another, like the Hammers of a Paper-Mill, without any breach of Muſick, or prejudice to the Harmony of our Language. But if Perſons who have gone no farther than a Smith's Anvil to gain *an Ear*, are yet likely, on fair trial, to find a plain defect in theſe *Ten-Monoſyllable* Heroicks; it wou'd follow, methinks, that even a *Proſe*-Author, who attempts to write politely,

ſhou'd endeavour to confine himſelf within thoſe Bounds, which can never, without breach of Harmony, be exceeded in any juſt *Metre*, or agreeable Pronunciation.

THUS HAVE I ventur'd to arraign the Authority of thoſe ſelf-privileg'd Writers, who wou'd exempt themſelves from *Criticiſm*, and ſave their ill-acquir'd Reputation, by the Decrial of an *Art*, on which the Cauſe and Intereſt of *Wit* and *Letters* abſolutely depend. Be it they themſelves, or their great Patrons in their behalf, who wou'd thus arbitrarily ſupport the Credit of ill Writings; the Attempt, I hope, will prove unſucceſsful. Be they Moderns or Antients, Foreigners or Natives, ponderous and auſtere Writers, or airy and of the humorous kind: Whoever takes refuge here, or ſeeks Protection hence; whoever joins his Party or Intereſt to this Cauſe; it appears from the very Fact and Endeavour alone, that there is juſt ground to ſuſpect ſome Inſufficiency or Impoſture at the bottom. And on this account the READER, if he be wiſe, will the rather redouble his Application and Induſtry, to examine the Merit of his aſſuming Author. If, as *Reader*, and *Judg*, he dare once aſſert that *Liberty* to which we have ſhewn him juſtly intitled; he will not eaſily be threaten'd or ridicul'd out of

he

the uſe of his *examining Capacity*, and *native Privilege* of CRITICISM.

'TWAS to this *Art*, ſo well underſtood and practis'd heretofore, that the wiſe Antients ow'd whatever was conſummate and perfect in their Productions. 'Tis to the ſame *Art* we owe the Recovery of Letters in theſe latter Ages. To this alone we muſt aſcribe the Recognition of antient Manuſcripts, the Diſcovery of what is ſpurious, and the Diſcernment of whatever is genuine of thoſe venerable Remains which have paſs'd thro' ſuch dark Periods of Ignorance, and rais'd us to the Improvements we now make in every Science. 'Tis to this *Art*, that even the *Sacred Authors* themſelves owe their higheſt Purity and Correctneſs. So *ſacred* ought the *Art* itſelf to be eſteem'd; when from its Supplies alone is form'd that judicious and learned Strength by which the Defenders of our Holy Religion are able ſo ſucceſsfully to refute the *Heathens*, *Jews*, *Sectarians*, *Heriticks*, and other Enemys or Oppoſers of our primitive and antient Faith.

BUT having thus, after our Author's example, aſſerted the Uſe of CRITICISM, in all literate Works, from the main *Frame*, or *Plan* of every Writing, down to the minuteſt *Particle*; we may now proceed to exerciſe this *Art* upon our Author himſelf,

and by his own Rules examine him in this his laſt Treatiſe; reſerving ſtill to our-ſelves the ſame Privilege of Variation, and Excurſion into other Subjects, the ſame *Epiſodick* Liberty, and Right of wandering, which we have maintain'd in the preceding Chapters.

CHAP.

CHAP. II.

Generation and Succeſſion of our national and modern Wit.----Manners of the Proprietors.----*Corporation and Joint-Stock.----Statute againſt* Criticiſm. *A Coffee-Houſe Committee.----Mr.* BAYS.----*Other* BAYS's *in Divinity.----Cenſure of our Author's* Dialogue-Piece; *and of the Manner of* Dialogue-*Writing, us'd by Reverend Wits.*

ACCORDING to the common Courſe of Practice in our Age, we ſeldom ſee the Character of *Writer* and that of *Critick* united in the ſame Perſon. There is, I know, a certain Species of *Authors* who ſubſiſt wholly by the *criticizing* or *commenting* Practice upon others, and can appear in no other Form beſides what this Employment authorizes them to aſſume. They have no *original* Character, or *firſt* Part; but wait for ſomething which may be call'd *a Work*, in order to graft upon it, and come in for Sharers, at ſecond hand.

THE *Pen-men* of this Capacity and Degree, are, from their Function and Employment, distinguish'd by the Title of ANSWERERS. For it happens in the World, that there are Readers of a Genius and Size just fitted to these *answering* Authors. *These*, if they teach 'em nothing else, will teach 'em, they think, to *criticize*. And tho the new practising Criticks are of a sort unlikely ever to understand any *original Book* or *Writing*; they can understand, or at least remember, and quote the subsequent Reflections, Flouts, and Jeers, which may accidentally be made on such a Piece. Where-ever a Gentleman of this sort happens, at any time, to be in company, you shall no sooner hear a new Book spoken of, than 'twill be ask'd, "Who has answer'd it?" or "When is there an Answer to come out?"------Now the *Answer*, as our Gentleman knows, must needs be newer than the *Book*. And the *newer* a thing is, the more fashionable still, and the genteeler the Subject of Discourse. For this the Bookseller knows how to fit our Gentleman to a nicety: For he has commonly an *Answer* ready bespoke, and perhaps finish'd, by the time his *new Book* comes abroad. And 'tis odds but our fashionable Gentleman, who takes both together, may read the *latter* first, and drop the other for good and all.

BUT

BUT of these *answering* WITS, and the manner of *Rejoinders*, and reiterate *Replys*, we have said what is sufficient * in a former MISCELLANY. We need only remark in general, "That 'tis necessary a "*writing* CRITICK shou'd understand "how *to write*. And tho every *Writer* is "not bound to shew himself in the capa-"city of CRITICK, every writing Cri-"tick is bound to shew himself capable of "being a WRITER. For if he be appa-"rently impotent in this *latter* kind, he is "to be deny'd all Title or Character in "*the other*."

TO *censure* merely what another Person writes; to, *twitch*, *snap*, *snubup*, or *banter*; to torture *Sentences* and *Phrases*, turn a few Expressions into Ridicule, or write what is now-a-days call'd an *Answer* to any Piece, is not sufficient to constitute what is properly esteem'd a WRITER, or AUTHOR in due form. For this reason, tho there are many ANSWERERS seen abroad, there are few or no CRITICKS or SATIRISTS. But whatever may be the state of Controversy in our *Religion*, or *politick* Concerns; 'tis certain that in the mere *literate* World Affairs are manag'd with a better Understanding between the

* *Vix. Supra*, MISC. I. chap. 2.

principal Partys concern'd. The WRITERS or AUTHORS *in poſſeſſion*, have an eaſier time than any *Miniſtry*, or *religious Party*, which is uppermoſt. They have found a way, by decrying *all* CRITICISM *in general*, to get rid of their *Diſſenters*, and prevent all Pretences to further *Reformation* in their State. *The* CRITICK is made to appear diſtinct, and of another *Species*; wholly different from *The Writer*. None who have a GENIUS for *Writing*, and can perform with any Succeſs, are preſum'd ſo ill-natur'd or illiberal as to endeavour to ſignalize themſelves in CRITICISM.

'TIS not difficult, however, to imagine why this practical Difference between *Writer* and *Critick* has been ſo generally eſtabliſh'd amongſt us, as to make the Provinces ſeem wholly diſtinct, and irreconcilable. The *forward* WITS, who without waiting their due time, or performing their requiſite Studys, ſtart up in the World as AUTHORS, having with little Pains or Judgment, and by the ſtrength of Fancy merely, acquir'd *a Name* with Mankind, can on no account afterwards ſubmit to a Decrial or Diſparagement of thoſe raw Works to which they ow'd their early Character and Diſtinction. Ill wou'd it fare with 'em, indeed, if on theſe tenacious Terms, they ſhou'd venture upon CRITICISM,

CISM, or offer to move that *Spirit* which woa'd infallibly give ſuch Diſturbance to their eſtabliſh'd Title.

NOW we may conſider, That in our Nation, and eſpecially in our preſent Age, whilſt Wars, Debates, and publick Convulſions turn our Minds ſo wholly upon Buſineſs and Affairs; the better *Genius's* being in a manner neceſſarily involv'd in the active Sphere, on which the general Eye of Mankind is ſo ſtrongly fixt; there muſt remain in the Theatre of Wit, a ſufficient Vacancy of Place: and the quality of *Actors* upon that Stage, muſt of conſequence be very eaſily attainable, and at a low Price of Ingenuity or Underſtanding.

THE Perſons therefore who are in poſſeſſion of the *prime Parts* in this deſerted Theatre, being ſuffer'd to maintain their Ranks and Stations in full Eaſe, have naturally a good Agreement and Underſtanding with their Fellow-Wits. Being indebted to the Times for this Happineſs, that with ſo little Induſtry or Capicity they have been able to ſerve the Nation with *Wit*, and ſupply the Place of real Diſpenſers and Miniſters of the MUSES *Treaſures*; they muſt, neceſſarily, as they have any Love for themſelves, or fatherly Affection for their Works, conſpire with one another, to preſerve their common Intereſt of In-

dolence, and justify their Remissness, Uncorrectness, Insipidness, and downright Ignorance of all literate *Art*, or just *poetick Beauty*.

* *Magna inter molles Concordia.*

FOR this reason you see 'em mutually courteous, and benevolent; gracious and obliging, beyond measure; complimenting one another interchangeably, at the head of their Works, in *recommendatory* Verses, or in separate Panegyricks, Essays, and Fragments of Poetry; such as in the *Miscellaneous Collections* (our yearly Retail of Wit) we see curiously compacted, and accommodated to the Relish of the World. Here the *Tyrocinium* of Genius's is annually display'd. Here, if you think fit, you may make acquaintance with *the young* Offspring of WITS, as they come up gradually under *the old*; with due Courtship, and Homage, paid to those high Predecessors of Fame, in hope of being one day admitted, by turn, into the noble Order, and made WITS by *Patent* and *Authority*.

THIS is the young *Fry* which you may see busily surrounding the grown Poet, or chief Play-house-*Author*, at *a Coffee-House*. They are his Guards; ready to take up Arms

* Juven. Sat. 2. ver. 47.

Arms for him; if by ſome preſumptuous *Critick* he is at any time attack'd. They are indeed the very Shadows of their immediate Predeceſſor, and repreſent the ſame Features, with ſome ſmall Alteration perhaps for the worſe. They are ſure to aim at nothing above or beyond their Maſter; and wou'd on no account give him the leaſt Jealouſy of their aſpiring to any Degree or Order of writing above him. From hence that *Harmony* and *reciprocal Eſteem*, which, on ſuch a bottom as this, cannot fail of being perfectly well eſtabliſh'd among our Poets: The Age, mean while, being after this manner hopefully provided, and ſecure of a conſtant and like Succeſſion of meritorious Wits, in every kind!

If by chance a Man of Senſe, unapriz'd of the Authority of theſe high Powers, ſhou'd venture to accoſt the Gentlemen of this Fraternity, at ſome *Coffee-houſe* Committee, whilſt they were taken up, in mutual Admiration, and the uſual Praiſe of their national and co-temporary Wits; 'tis poſſible he might be treated with ſome Civility, whilſt he inquir'd, for Satisfaction ſake, into the Beautys of thoſe particular Works ſo unanimouſly extoll'd. But ſhou'd he preſume to ask, in general, "Why is our *Epick* or *Dra-*"*matick*, our *Eſſay*, or *common Proſe* no

" better executed?" Or, " Why in par-
" ticular does such or such a reputed Wit
" write so incorrectly, and with so little
" regard to Justness of Thought or Lan-
" guage?" The Answer wou'd presently be given, " That we *Englishmen* are
" not ty'd up to such rigid Rules as those
" of the antient *Grecian*, or modern
" *French* Criticks"

" BE it so (Gentlemen!) 'Tis your
" good Pleasure. Nor ought any-one to
" dispute it with you. You are Masters,
" no doubt, in your own Country. But
" (Gentlemen) the Question here, is not
" What your Authority may be over your
" own Writers: You may have them of
" what Fashion or Size of Wit you please;
" and allow them to entertain you at the
" rate you think sufficient, and satisfac-
" tory. But can you, by your good
" Pleasure, or the Approbation of your
" highest Patrons, make that to be either
" *Wit*, or *Sense*, which wou'd otherwise
" have been Bombast and Contradiction?
" If your Poets are still * Mr. BAYS's,
" and your Prose-Authors Sir ROGERS,
" without

* To see the Incorrigibleness of our Poets in their pedantick Manner, their Vanity, Defiance of Criticism, their Rhodomontade, and poetical Bravado; we need only turn to our famous Poet-Laureat (the very Mr. BAYS himself) in one of his latest and most valu'd Pieces, writ many years after:

" without offering at a better Manner;
" muſt it follow that *the Manner it-ſelf* is
" good, or the *Wit* genuine?—What
" ſay you (Gentlemen) to this new
" Piece? —Let us examine theſe Lines
" which you call *ſhining!* This String of
" Sentences which you call *clever!* This
" Pile of Metaphors which you call *ſub-*
" *lime!*—Are you unwilling (Gentle-
" men) to ſtand the Teſt? Do you de-
" ſpiſe the Examination?

M 7 " SIR!

after the ingenious Author of the *Rehearſal* had drawn his Picture. " I have been liſtening (ſays our Poet, in his Preface to *Don Sebaſtian*) " what Objections had been made " againſt the Conduct of the Play, but found them all ſo " trivial, that if I ſhou'd name them a true Critick wou'd " imagine that I plaid booty—Some are pleas'd to ſay " the Writing is dull But *etatem habet de ſe loquatur.* " Others, that the double Poiſon is unnatural. Let the com- " mon receiv'd Opinion and *Auſonius's* famous Epigram " anſwer that. Laſtly, a more ignorant ſort of Creatures " than either of the former, maintain that the Character of " DORAX is not only unnatural, but inconſiſtent with " it-ſelf. Let them read the Play, and think again. —A " longer Reply is what thoſe Cavillers deſerve not. But I " will give them and their Fellows to underſtand, that the " Earl of * * * was pleas'd to read the Tragedy twice o- " ver before it was acted, and did me the favour to ſend " me word, that I had written beyond any of my former " Plays, and that he was diſpleas'd any thing ſhou'd be cut " away. If I have not reaſon to prefer his ſingle Judgment " to a whole Faction, let the World be judge: For the Op- " poſition is the ſame with that of LUCAN's Hero againſt " an Army, *concurrere Bellum atque Virum.* I think I may " modeſtly conclude, *&c.*"

Thus he goes on, to the very end, in the ſelf-ſame Strain. Who, after, this, can ever ſay of the *Rehearſal* Author, that his Picture of our Poet was over-charg'd, or the national Humour wrong deſcrib'd?

"SIR! -----Since you are pleas'd to "take this Liberty with us; May we pre- "sume to ask you a Question? O "Gentlemen! as many as you please: I "shall be highly honour'd. Why "then (pray Sir!) inform us, Whether "you have ever *writ*? Very often "(Gentlemen!) especially on a Post- "night. But have you writ (for in- "stance, Sir!) a *Play*, a *Song*, an *Essay*, "or a PAPER, as, by way of Eminence, "the current *Pieces* of our Weekly Wits "are generally styl'd? Something "of this kind I may perhaps (Gentle- "men!) have attempted, tho without pub- "lishing my Work. But pray (Gentle- "men!) what is my *writing*, or *not writ- "ting* to the question in hand? On- "ly this, (Sir!) and you may fairly take "our words for it: That, whenever you "publish, you will find the Town against "you. Your Piece will infallibly be con- "demn'd. So let it. But for what "reason, Gentlemen? I am sure, you ne- "ver saw the Piece. No, Sir. But "you are a CRITICK. And we know by "certain Experience, that, when a *Critick* "writes according to Rule and Method, "he is sure never to hit the *English* Taste. "Did not Mr. *Rymer*, who criticiz'd our "*English* Tragedy, write a sorry one of "his own? If he did (Gentlemen!)

"'t was

" 'twas his own fault, not to know his " Genius better. But is his Criticiſm the " leſs juſt on this account? If a Muſi- " cian performs his Part well in the har- " deſt Symphonys, he muſt neceſſarily " know the Notes, and underſtand the " Rules of Harmony and Muſick. But " muſt a Man, therefore, who has an Ear, " and has ſtudy'd the Rules of Muſick, of " neceſſity have a Voice or Hand? Can " no one poſſibly judg a *Fiddle*, but who " is himſelf a *Fiddler*? Can no one judg " a *Picture*, but who is himſelf a *Layer* " *of Colours*?"——

THUS far our rational Gentleman perhaps might venture, before his Coffee-houſe Audience. Had I been at his Elbow to prompt him as a Friend, I ſhou'd hardly have thought fit to remind him of any thing further. On the contrary, I ſhou'd have rather taken him aſide, to inform him of this *Cabal*, and eſtabliſh'd *Corporation* of Wit; of their declar'd Averſion to *Criticiſm*, and of their known Laws and Statutes in that Caſe made and provided. I ſhou'd have told him, in ſhort, that learned Arguments wou'd be miſpent on ſuch as theſe: And that he wou'd find little Succeſs, tho he ſhou'd ever ſo plainly demonſtrate to the Gentlemen of this Size of Wit and Underſtanding, "That the greateſt " *Maſters of Art*, in every kind of Wri- " ting,

" ting, were eminent in the *critical* Prac-
" tice." But that they really were so, wit-
ness, among *the Antients*, their greatest * PHILOSOPHERS, whose *critical* Pieces lie intermixt with their profound *philoso-phical* Works, and other politer Tracts ornamentally writ, † for publick use. Witness in *History* and *Rhetorick*, ISOCRATES, DIONYSIUS HALICARNASSEUS, PLUTARCH, and the corrupt LUCIAN himself; the only one perhaps of these Authors whom our Gentlemen may, in some modern Translation, have look'd into, with any Curiosity or Delight. To these among the *Romans* we may add CICERO, VARRO, HORACE, QUINTILIAN, PLINY, and many more.

AMONG *the Moderns*, a BOILEAU and a CORNEILLE are sufficient Precedents in the Case before us. They apply'd their *Criticism* with just Severity, even to their own Works. This indeed is a Manner hardly practicable with the Poets of our own Nation. It wou'd be unreasonable to expect of 'em that they shou'd bring such Measures in use, as being apply'd to their Works, wou'd discover

* *Viz.* PLATO, ARISTOTLE, See, in particular, the PHÆDRUS of the former; where an entire Piece of the Orator LYSIAS is criticiz'd in form.

† The distinction of Treatises was into the ἀκροαματικοὶ and ἐξωτερικοί.

ver 'em to be wholly deform'd and disproportionable. 'Tis no wonder therefore if we have so little of this *critical* Genius extant, to guide us in our Taste. 'Tis no wonder if what is generally current in this kind, lies in a manner bury'd, and in disguise under Burlesque, as particularly in the * witty Comedy of a noble Author of this last Age. To the Shame, however, of our profess'd Wits and Enterprizers in the higher Spheres of Poetry, it may be observ'd, that they have not wanted good Advice and Instruction of the graver kind, from as high a Hand in respect of Quality and Character: Since one of the justest of our modern Poems, and so confess'd even by our Poets themselves, is a short *Criticism*, An ART *of* POETRY †; by which, if they themselves were to be jug'd, they must in general appear no better than mere Bunglers, and void of all true Sense and Knowledg in their Art. But if in reality both *Critick* and *Poet*, confessing the Justice of these Rules of Art, can afterwards, in Practice, condemn and approve, perform and judg, in a quite different manner from what they acknowledg just and *true*: it plainly shews, That, tho perhaps we are not indigent in *Wit*; we want what is of more conse-

* The *Rehearsal*. See VOL I. *pag.* 259 and just above, *pag.* 277. in the Notes.

† Or Essay on Poetry by J. Sheffield Duke of Buckingham.

consequence, and can alone raise *Wit* to any Dignity or Worth; even *plain* HONESTY, MANNERS, and a *Sense* of that MORAL TRUTH, on which (as has been often express'd in these * Volumes) *poetick* TRUTH and *Beauty* must naturally depend.

† *Qui didicit Patriæ quid debeat, & quid Amicis,*
Quo sit amore parens, quo frater amandus & hospes,
Quod sit Conscripti, quod Judicis officium,———
———————ille profectò
Reddere personæ scit convenientia cuique.

As for this Species of *Morality* which distinguishes the Civil Offices of Life, and describes each becoming Personage or Character in this Scene; so necessary it is for the *Poet* and *polite Author* to be appriz'd of it, that even *the Divine* himself may with juster pretence be exempted from the knowledg of this sort. The Composer of religious Discourses has the advantage of that *higher Scene* of Mystery, which is above the level of human Commerce. 'Tis not so much his Concern, or Business, to be agree-

* *Viz.* VOL. I. *pag.* 207, 208. and 277, 278, and 316, *&c.* So above *pag.* 260. and in the Notes.
† Horat. de Arte Poet. ver. 312, *&c.*

greeable. And often when he wou'd endeavour it, he becomes more than ordinarily displeasing. *His* Theater, and *that* of the polite World, are very different: Insomuch that in a *Reverend* AUTHOR, or DECLAIMER of this sort, we naturally excuse the Ignorance of ordinary *Decorum*, in what relates to the Affairs of our inferior temporal World. But for *the* POET or *genteel* WRITER, who is of this World merely, 'tis a different Case. He must be *perfect* in this moral Science. We can easily bear the loss of *indifferent* POETRY or ESSAY. A good Bargain it were, cou'd we get rid of every *moderate* Performance in this kind. But were we oblig'd to hear only *excellent* SERMONS, and to read nothing, in the way of Devotion, which was not *well writ*; it might possibly go hard with many Christian People, who are at present such attentive Auditors and Readers. Establish'd Pastors have a right to be *indifferent*. But voluntary Discourses and Attempters in Wit or Poetry, are as intolerable, when they are indifferent, as either Fiddlers or Painters:

* *---Poterat duci quia Cœna sine istis.*

Other BAYS's and *Poetasters* may be lawfully baited; tho we patiently submit to our BAYS's in *Divinity*.

HAD

* Hor. Ars. Poet. ver. 376.

HAD the Author of our * *Subject-Treatiſes* conſider'd thorowly of theſe literate Affairs, and found how the Intereſt of Wit ſtood at preſent in our Nation, he wou'd have had ſo much regard ſurely to his own Intereſt, as never to have writ unleſs either in the ſingle Capacity of mere CRITICK, or that of AUTHOR *in form*. If he had reſolv'd never to produce a regular or legitimate Piece, he might pretty ſafely have writ on ſtill after the rate of his firſt Volume, and *mixt* manner. He might have been as *critical*, as *ſatirical*, or as full of *Raillery* as he had pleas'd. But to come afterwards as a grave *Actor* upon the Stage, and expoſe himſelf to Criticiſm in his turn, by giving us a Work or two in form, after the regular manner of Compoſition, as we ſee in his ſecond Volume; this I think, was no extraordinary Proof of his Judgment or Ability, in what related to his own Credit and Advantage.

ONE of theſe formal Pieces (the INQUIRY already examin'd) we have found to be wholly after the Manner, which in one of his critical Pieces he calls *the Methodick*. But his next Piece (the MORALISTS, which we have now before us) muſt,

* *Supra*, pag. 135, 189.

muſt, according to his own * Rules, be reckon'd as an Undertaking of greater weight. 'Tis not only at the bottom, as *ſyſtematical*, *didactick* and *preceptive*, as that other Piece of formal Structure; but it aſſumes withal another Garb, and more faſhionable Turn of Wit. It conceals what is *ſcholaſtical*, under the appearance of a polite Work. It aſpires to *Dialogue*, and carrys with it not only thoſe poetick Features of the Pieces antiently call'd MIMES; but it attempts to unite the ſeveral Perſonages and Characters in ONE *Action*, or *Story*, within a determinate Compaſs of *Time*, regularly divided, and drawn into different and proportion'd *Scenes*: And this, too, with variety of STYLE; the *ſimple*, *comick*, *rhetorical*, and even the *poetick* or *ſublime*; ſuch as is the apteſt to run into Enthuſiaſm and Extravagance. So much is our Author, by virtue of this Piece †, *a* POET *in due form*, and by a more

* VOL. I. *pag.* 193, &c. and. *pag.* 257.

† That he is conſcious of this, we may gather from that Line or two of Advertiſement, which ſtands at the beginning of his firſt Edition. "As for the Characters, and Incidents, they are neither wholly feign'd (*ſays he*) nor wholly true: but according to the Liberty allow'd in the way of "DIALOGUE, the principal Matters are founded upon "Truth; and the reſt as near reſembling as may be. 'Tis a "*Sceptick* recites: and the Hero of the Piece paſſes for *an Enthuſiaſt*. If a perfect Character be wanting; 'tis the ſame "Caſe here, as with the Poets in ſome of their beſt Pieces. "And this ſurely is a ſufficient Warrant for the Author of a

"PHILO-

more apparent claim, than if he had writ a PLAY, or *dramatick Piece*, in as regular a manner, at leaſt, as any known at preſent on our Stage.

IT appears, indeed, that as high as our Author, in his *critical* Capacity, wou'd pretend to carry the refin'd Manner and accurate SIMPLICITY of the Antients, he

PHILOSOPHICAL ROMANCE"——Thus our Author himſelf; who to conceal, however, his ſtrict Imitation of the antient *poetick* DIALOGUE, has prefix'd an auxiliary Title to his Work, and given it the Sirname of RHAPSODY: As if it were merely of that *Eſſay* or *mix'd* kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his *Title-Page*, 'twas ſo little his Intention to write after that Model of incoherent Workmanſhip, that it appears to be ſorely againſt his Will, if this *Dialogue-Piece* of his has not the juſt Character, and correct Form of thoſe antient *Poems* deſcrib'd. He wou'd gladly have conſtituted ONE ſingle *Action* and *Time*, ſuitable to the juſt Simplicity of thoſe Dramatick Works And this, one wou'd think, was eaſy enough for him to have done. He needed only to have brought his firſt Speakers immediately into Action, and ſav'd the *narrative* or *recitative* Part of PHILOCLES *to* PALEMON, by producing them as ſpeaking Perſonages upon his Stage. The Scene all along might have been *the Park*. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was ſufficient time for the Narrator PHILOCLES, to have *recited* the whole Tranſaction of the ſecond and third Part; which wou'd have flood thro'out as it now does: only at the Concluſion, when the *narrative* or *recitative Part* had ceas'd, the *ſimple* and *direct* DIALOGUE wou'd have again return'd, to grace the *Exit*. By this means the *temporal* as well as *local* Unity of the Piece had been preſerv'd. Nor had our Author been neceſſitated to commit that *Anachroniſm*, of making his firſt Part, *in order*, to be laſt *in time*.

he dares not, in his own Model and principal Performance, attempt to unite his Philoſophy in one ſolid and uniform Body, nor carry on his Argument in one continu'd Chain or Thred. Here our Author's Timorouſneſs is viſible. In the very Plan or Model of his Work, he is apparently put to a hard ſhift to contrive how or with what probability he might introduce Men of any Note or Faſhion, * reaſoning expreſly and purpoſely, without play or trifling, for two or three hours together, on mere PHILOSOPHY and MORALS. He finds theſe Subjects (as he confeſſes) ſo wide of common Converſation, and, by long Cuſtom, ſo appropriated to the *School*, the *Univerſity-Chair*, or *Pulpit*, that he thinks it hardly ſafe or practicable to treat of them elſewhere, or in a different Tone. He is forc'd therefore to raiſe particular *Machines*, and conſtrain his principal Characters, in order to carry a better Face, and bear himſelf out, againſt the appearance of *Pedantry*. Thus his *Gentleman*-Philoſopher THEOCLES, before he enters into his real Character, becomes a feign'd *Preacher*. And even when his real Character comes on, he hardly dares ſtand it out; but to deal the better with his *Sceptick*-Friend, he falls again to perſonating, and takes up the Humour

* VOL. I. *pag.* 202, &c.

Humour of the *Poet* and *Enthusiast*. PALEMON the Man of Quality, and who is first introduc'd as Speaker in the Piece, must, for fashion-sake, appear *in Love*, and under a kind of Melancholy produc'd by some Mis adventures in the World. How else shou'd he be suppos'd so serious? PHILOCLES his Friend (an airy Gentleman of the World, and a thorow Raillyer) must have a home Charge upon him, and feel the Anger of his grave Friend before he can be suppos'd grave enough to enter into a philosophical Discourse. A quarter of an hour's reading must serve to represent an hour or two's Debate. And a new Scene presenting it-self, ever and anon, must give Refreshment, it seems, to the faint Reader, and remind him of the Characters and Business going on.

'TIS in the same view that we MISCELLANARIAN Authors, being fearful of the natural Lassitude and Satiety of our indolent Reader, have prudently betaken ourselves to the way of *Chapters* and *Contents*; that as the Reader proceeds, by frequent Intervals of Repose, contriv'd on purpose for him, he may from time to time be advertis'd of what is yet to come, and be tempted thus to renew his Application.

THUS in our modern *Plays* we see, almost in every other Leaf, Descriptions or Illustra-

Illuſtrations of the Action, not in the *Poem* it-ſelf, or in the mouth of the Actors; but by the Poet, in his own Perſon; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment, which renders theſe Pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this faſhionable Style, or manner of dumb Shew, that the Reader finds the Action of the Piece more amazingly expres'd than he poſſibly cou'd by the Lines of the *Drama* it-ſelf; where the Partys alone are ſuffer'd to be Speakers.

'Tis out of the ſame regard to Eaſe, both in reſpect of Writer and Reader, that we ſee long Characters and Deſcriptions at the head of moſt dramatick Pieces, to inform us of the Relations, Kindred, Intereſt and Deſigns of the *Dramatis Perſonæ*: This being of the higheſt importance to the Reader, that he may the better understand *the Plot*, and find out the principal Characters and Incidents of the Piece; which otherways cou'd not poſſibly diſcover themſelves, as they are read in their due order. And to do juſtice to our Play-Readers, they ſeldom fail to humour our Poets in this reſpect, and read over the Characters with ſtrict application, as a ſort of *Grammar*, or *Key*, before they enter on the Piece it-ſelf. I know not whether they

wou'd do so much for any philosophical Piece in the world. Our Author seems very much to question it; and has therefore made that part easy enough, which relates to the distinction of his Characters, by making use of the narrative Manner. Tho he had done, as well, perhaps, not to have gone out of the natural plain way, on this account. For with those to whom such philosophical Subjects are agreeable, it cou'd be thought no laborious Task to give the same attention to Characters in *Dialogue*, as is given at the first entrance by every Reader to the easiest *Play*, compos'd of fewest and plainest Personages. But for those who read these Subjects with mere Supineness, and Indifference; they will as much begrudg the pains of attending to the Characters thus particularly pointed out, as if they had only been discernible by Inference and Deduction from the mouth of the speaking Partys themselves.

MORE REASONS are given by our * Author himself, for his avoiding the *direct way* of DIALOGUE; which at present lies so low, and is us'd only now and then, in our *Party-Pamphlets*, or new-fashion'd *theological Essays*. For of late, it

* VOL. II. *pag.* 187, 188.

it ſeems, the Manner has been introduc'd into Church-Controverſy, with an Attempt of *Raillery* and *Humour*, as a more ſucceſsful Method of dealing with Hereſy and Infidelity. The Burleſque-Divinity grows mightily in vogue. And the cry'd up Anſwers to heterodox Diſcourſes are generally ſuch as are written in Drollery, or with reſemblance of the facetious and humorous Language of Converſation.

JOY to the *reverend* Authors who can afford to be thus gay, and condeſcend to correct us, in this *Lay*-Wit. The Advances they make in behalf of Piety and Manners, by ſuch a *popular* Style, are doubtleſs found, upon experience, to be very conſiderable. As theſe Reformers are nicely qualify'd to hit the Air of Breeding and Gentility, they will in time, no doubt, refine their Manner, and improve this jocular Method, to the Edification of the polite World; who have been ſo long ſeduc'd by the way of *Raillery* and *Wit*. They may do wonders by their *comick* MUSE, and may thus, perhaps, find means to *laugh* Gentlemen into their Religion, who have unfortunately been laugh'd out of it. For what reaſon is there to ſuppoſe that Orthodoxy ſhou'd not be able to laugh as agreeably, and with as much Refinedneſs, as Hereſy or Infidelity?

AT present, it must be own'd, the *Characters*, or *Personages*, employ'd by our new orthodox Dialogists, carry with 'em little Proportion or Coherence; and in this respect may be said to suite perfectly with that figurative metaphorical Style and rhetorical Manner, in which their Logick and Arguments are generally couch'd. Nothing can be more complex or multiform than their moral *Draught* or *Sketches* of Humanity. These, indeed, are so far from representing any *particular* MAN, or *Order of* MEN, that they scarce resemble any thing of *the Kind*. 'Tis by their Names only that these *Characters* are figur'd. Tho they bear different Titles, and are set up to maintain contrary Points; they are found, at the bottom, to be all of the same side; and, notwithstanding their seeming Variance, to co-operate, in the most officious manner with the Author, towards the display of his own proper Wit, and the establishment of his private Opinion and Maxims. They are indeed his very legitimate and obsequious *Puppets*; as like *real Men* in Voice, Action, and Manners, as those wooden or wire Engines of the lower Stage. PHILOTHEUS and PHILATHEUS, PHILAUTUS and PHILALETHES, are of one and the same Order: Just Tallys to one another: Questioning and Answering in concert,

concert, and with such a sort of Alternative as is known in a vulgar Play, where *one* Person lies down blindfold, & presents himself, as fair as may be, to *another*, who by favour of the Company, or the assistance of his Good-fortune, deals his Companion many a sound Blow, without being once challeng'd, or brought into his Turn of *lying down*.

THERE is the same curious Mixture of *Chance*, and *elegant Vicissitude*, in the Style of these Mock-Personages of our new *Theological Drama*: with this difference only, „ That after the poor Phantom or Sha„ dow of an Adversary has said as little „ for his Cause as can be imagin'd, and „ given as many Opens and Advantages „ as cou'd be desir'd, he *lies down* for „ good and all, and passively submits to „ the killing Strokes of his unmerciful „ Conqueror. "

HARDLY, as I conceive, will it be objected to our MORALIST (the Author of the *philosophick. Dialogue* above) " That „ the Personages who sustain the *sceptical* „ or *objecting Parts*, are over-tame and „ tractable in their Disposition. „ Did I perceive any such foul Dealing in his Piece; I shou'd scarce think it worthy of the Criticism here bestow'd. For in this sort of Writing, where Personages are exhibi-

ted, and natural Converſation ſet in view; if *Characters* are neither tolerably preſerv'd, nor *Manners* with any juſt Similitude deſcrib'd; there remains nothing but what is too groſs and monſtrous for *Criticiſm* or *Examination*.

'T WILL be alledg'd, perhaps, in anſwer to what is here advanc'd, " That „ ſhou'd A DIALOGUE be wrought up „ to the Exactneſs of theſe Rules; it „ ought to be condemn'd, as the worſe „ Piece, for affording the *Infidel* or *Scep-* „ *tick* ſuch good Quarter, and giving him „ the full advantage of his Argument and „ Wit. "

BUT to this I reply, That either DIALOGUE ſhou'd never be attempted; or, if it be, the Partys ſhou'd appear *natural*, and *ſuch as they really are*. If we *paint* at all; we ſhou'd endeavour to paint *like Life*, and draw Creatures as they are knowable, in their *proper* Shapes and better Features; not in Metamorphoſis, not mangled, lame, diſtorted, aukard Forms, and impotent Chimera's. *Atheiſts* have their Senſe and Wits, as other Men; or why is ATHEISM ſo often challeng'd in thoſe of *the better Rank*? Why charg'd ſo often to the account of *Wit* and *ſubtle Reaſoning*?

WERE

WERE I to adviſe theſe Authors, towards whom I am extremely well-affected on account of their good humour'd Zeal, and the ſeeming Sociableneſs of their Religion; I ſhou'd ſay to 'em, „ Gentlemen! „ Be not ſo cautious of furniſhing your „ *repreſentative* SCEPTICK with too „ good *Arguments*, or too ſhrewd a Turn „ of *Wit* or *Humour*. Be not ſo fearful of „ giving quarter. Allow your Adverſary „ his full Reaſon, his Ingenuity, Senſe, „ and Art. Truſt to the *chief Character* „ or HERO *of your Piece*. Make him as „ dazling *bright*, as you are able. He will „ undoubtedly overcome the utmoſt Force „ of his Opponent, and diſpel the Darkneſs or Cloud, which the Adverſary may „ unluckily have rais'd. But if when you „ have fairly wrought up your *Antagoniſt* „ to his due Strength and cognizable Proportion, your *chief Character* cannot afterwards prove a match for him, or ſhine „ with a ſuperior Brightneſs; Whoſe Fault „ is it? — The *Subjects*? — This, I hope, „ you will never allow. — Whoſe, therefore, beſide *your own*? — Beware then; „ and conſider well your Strength and Maſterſhip in this manner of Writing, „ and in the qualifying Practice of the polite Word, ere you attempt theſe accurate and refin'd Limnings or Portraitures „ of Mankind, or offer to bring *Gentlemen*

„ on the Stage. For if *real Gentlemen* ſe-
„ duc'd, as you pretend, and made erro-
„ neous in their Religion or Philoſophy,
„ diſcover not the leaſt Feature of their real
„ Faces in your Looking-glaſs, nor know
„ themſelves, in the leaſt, by your Deſcrip-
„ tion; they will hardly be apt to think
„ they are refuted. How wittily ſoever
„ your Comedy may be wrought up, they
„ will ſcarce apprehend any of that Wit to
„ fall upon themſelves. They may laugh
„ indeed at the Diverſion you are pleas'd
„ to give 'em: But *the Laugh* perhaps
„ may be different from what you intend.
„ They may ſmile ſecretly to ſee themſelves
„ thus encounter'd; when they find, at
„ laſt, your Authority laid by, and your
„ *ſcholaſtick* Weapons quitted, in favour
„ of this weak Attempt, *To maſter them*
„ *by their own Arms, and proper Ability.*"

THUS WE have perform'd our *critical* Task, and try'd our Strength, both on our Author, and thoſe of his Order, who attempt to write in *Dialogue*, after the active dramatick, * *mimical* or perſonating Way; according to which a Writer is properly *poetical*.

WHAT remains, we ſhall examine in our ſucceeding and laſt Chapter.

CHAP.

* *See* VOL. I. *pag.* 193, &c.

CHAP. III.

Of Extent *or* Latitude *of Thought.*---Free-*Thinkers.*-----*Their Cauſe*, and *Character.*-----*Diſhoneſty, a* Half-Thought.----*Short-Thinking, Cauſe of Vice and Bigotry.*-----*Agreement of* Slavery *and* Superſtition, ------LIBERTY, *civil, moral, ſpiritual.*-------Free-*thinking Divines.*-------*Repreſentatives* incognito.-------*Embaſſadors from the Moon.*------*Effectual Determination of Chriſtian Controverſy and Religious Belief.*

BEING now come to the Concluſion of my Work; after having defended the Cauſe of *Criticks* in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defence of that *Freedom of Thought* which our Author has us'd, particularly in one of the Perſonages of his laſt, *Dialogue*-Treatiſe.

THERE is good reaſon to ſuppoſe, however *equably* fram'd, or near *alike* the Race of Mankind may appear, in other reſpects, they are not always *equal Thinkers*, or of a like Ability in the Management of this natural Talent which we call THOUGHT. The *Race*, on this account, may therefore juſtly be diſtinguiſh'd, as they often are, by the Appellation of the *Thinking*, and the *Unthinking* ſort. The mere *Unthinking* are ſuch as have not yet arriv'd to that happy Thought by which they ſhou'd obſerve, „ How neceſſary „ Thinking is, and how fatal the want „ of it muſt prove to 'em." The *Thinking* part of Mankind, on the other ſide, having diſcover'd the Aſſiduity and Induſtry requiſite to *right*-Thinking, and being already *commenc'd* THINKERS upon this Foundation; are, in the progreſs of the Affair, convinc'd of the neceſſity of *thinking to good purpoſe*, and carrying the Work to a *thorow* Iſſue. They know that if they *refrain* or *ſtop* once, upon this Road, they had done as well *never to have ſet out.* They are not ſo ſupine as to be with-held by mere Lazineſs; when nothing lies in the way to interrupt the *free* Courſe and Progreſs of their Thought.

SOME Obſtacles, 'tis true, may, on this occaſion, be pretended. *Specters* may come

ecm; a-croſs; and *Shadows* of Reaſon riſe up againſt REASON *it-ſelf*. But if Men have once heartily eſpous'd the *reaſoning* or *thinking Habit*; they will not eaſily be induc'd to lay the Practice down; they will not at an inſtant be arreſted, or made to ſtand, and yield themſelves, when they come to ſuch a certain Boundary, Land-Mark, Poſt, or Pillar, erected here or there (for what reaſon may probably be gueſs'd) with the Inſcription of a *Ne plus ultrà*.

'TIS not, indeed, any Authority on Earth, as we are well aſſur'd, can ſtop us on this Road, unleſs we pleaſe to make the Arreſt, or Reſtriction, of our own accord. 'Tis our own *Thought* which muſt reſtrain our Thinking. And whether *the reſtraining Thought* be juſt, how ſhall we ever judge, without examining it *freely*, and out of all conſtraint? How ſhall we be ſure that we have juſtly quitted REASON, as too high and dangerous, too aſpiring or preſumptive; if thro' *Fear* of any kind, or ſubmitting to mere *Command* we quit our very examining Thought, and in the moment ſtop ſhort, ſo as to put an end to further Thinking on the matter? Is there much difference between this Caſe, and that of the obedient Beaſts of Burden, who ſtop preciſely at their appointed Inn, or at whatever Point the *Charioteer*, or

Governour of the Reins, thinks fit to give the signal for *a Halt*?

I CANNOT but from hence conclude, That of all Species of Creatures said commonly *to have Brains*; the most insipid, wretched and prepostrous are those, whom in just Propriety of Speech, we call *Half-thinkers*.

I HAVE often known *Pretenders to* WIT break out into admiration, on the sight of some raw, heedless, unthinking Gentleman; declaring on this occasion, That they esteem'd it the happiest Case in the World, „ Never *to think*, or trouble „ one's Head with *Study* or *Consideration*." This I have always look'd upon as one of the highest Airs of Distinction, which the self-admiring Wits are us'd to give themselves, in publick Company. Now the *Echo* or *Antiphony* which these elegant Exclaimers hope, by this Reflection, to draw necessarily from their Audience, is, „ That they themselves are over-fraighted „ with this Merchandize of THOUGHT; „ and have not only enough for *Ballast*, „ but such a *Cargo* over and above, as is „ enough to sink 'em by its Weight." I am apt however to imagine of these Gentlemen, That it was never their *over-thinking* which oppress'd them, and that if their Thought had ever really become oppressive

to

to 'em, they might thank themſelves, for having *under-thought*, or *reaſon'd ſhort*, ſo as to reſt ſatisfy'd with a very ſuperficial Search into Matters of the firſt and higheſt Importance.

IF, for example, they over look'd the *chief Enjoyments of Life*, which are founded in *Honeſty* and a *good Mind*; if they preſum'd *mere Life* to be fully worth what its tenacious Lovers are pleas'd to rate it at; if they thought *publick Diſtinction*, *Fame*, *Power*, *an Eſtate*, or *Title* to be of the ſame value as is vulgarly conceiv'd, or as they concluded, on a firſt Thought, without further *Scepticiſm* or After-Deliberation; 'tis no wonder, if being in time become ſuch mature *Dogmatiſts*, and well-practis'd Dealers in the Affairs of what they call a *Settlement* or *Fortune*, they are ſo hardly put to it, to find eaſe or reſt within themſelves.

THESE are the deeply-loaded and over-penſive Gentlemen, who eſteeming it the trueſt Wit to purſue what they call their *Intereſt*, wonder to find they are ſtill as little at eaſe when they have ſucceeded, as when they firſt attempted to advance.

THERE can never be leſs *Self-enjoyment* than in theſe ſuppos'd *wiſe Characters*, theſe *ſelfish* Computers of Happineſs and

private Good; whoſe Purſuits of *Intereſt*, whether for this World or another, are attended with the ſame ſteddy Vein of cunning and low Thought, ſordid Deliberations, perverſe and crooked Fancys, ill Diſpoſitions, and falſe Reliſhes of *Life* and *Manners*. The moſt negligent undeſigning thoughtleſs *Rake* has not only more of Sociableneſs, Eaſe, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than ſuch grave Plodders, and *thoughtful* Gentlemen as theſe.

IF it happens, therefore, that theſe graver, more circumſpect, and deeply intereſted Gentlemen, have, *for their Soul's ſake*, and thro' a careful Proviſion for *Hereafter*, engag'd in certain Speculations of RELIGION; their *Taſte* of VIRTUE, & *Reliſh* of LIFE is not the more improv'd, on this account. The Thoughts they have on theſe new Subjects of *Divinity* are ſo biaſs'd, and perplex'd, by thoſe *Half-Thoughts* and *raw* Imaginations of Intereſt, and worldly Affairs; that they are ſtill diſabled in the rational Purſuit of Happineſs and Good: And being neceſſitated thus to remain *Short-Thinkers*, they have the Power to go no further than they are led by thoſe to whom, under ſuch Diſturbances and Perplexitys, they apply themſelves for Cure and Comfort.

IT

IT HAS been the main Scope and principal End of these Volumes, „ To assert the Reality of a BEAUTY and „ CHARM in *moral* as well as *natural* „ Subjects; and to demonstrate the Reasonableness of *a proportionate* TASTE, „ and *determinate* CHOICE, in *Life* and „ *Manners*." The STANDARD of this kind, and the noted Character of *Moral* TRUTH appear so firmly establish'd in Nature it-self, and so widely display'd thro' the intelligent World, that there is no Genius, Mind, or *thinking Principle*, which (if I may say so) is not really *conscious* in the case. Even the most refractory and obstinate Understandings are by certain *Reprises* or *Returns* of Thought, on every occasion, convinc'd of this Existence, and necessitated, in common with others, to acknowlegd the actual RIGHT and WRONG.

'TIS evident that whensoever the Mind, influenc'd by Passion or Humour, consents to any Action, Measure, or Rule of Life contrary to this *governing* STANDARD and *primary* MEASURE of *Intelligence*, it can only be thro' a weak *Thought*, a Scantiness of Judgment, and a Defect in the application of that unavoidable *Impression* and first natural Rule of *Honesty* and *Worth*; against

againſt which, whatever is advanc'd, will be of no other moment than to render a Life diſtracted, incoherent, full of Irreſolution, Repentance, and Self-diſapprobation.

THUS every Immorality and Enormity of Life can only happen from a partial and narrow View of Happineſs and Good. Whatever takes from the *Largeneſs* or *Freedom of Thought*, muſt of neceſſity detract from that firſt *Reliſh*, or TASTE, on which Virtue and Worth depend.

FOR inſtance, when the Eye or Appetite is eagerly fix'd on *Treaſure*, and the *money'd* Bliſs of *Bags* and *Coffers*; 'tis plain there is a kind of *Faſcination* in the caſe. The Sight is inſtantly diverted from all other Views of Excellence or Worth. And here, even the Vulgar, as well as the more liberal part of Mankind, diſcover the contracted Genius, and acknowledg the Narrowneſs of ſuch a Mind.

IN Luxury and Intemperance we eaſily apprehend how far *Thought* is oppreſs'd, and the Mind debar'd from juſt Reflection, and from the *free* Examination and Cenſure of its own Opinions or Maxims, on which the Conduct of a Life is form'd.

EVEN in that complicated *Good* of vulgar kind, which we commonly call INTEREST,

TEREST, in which we comprehend both *Pleaſure*, *Riches*, *Power*, and other *exterior Advantages*; we may diſcern how a *faſcinated Sight* contracts a Genius, and by ſhortning the View even of that very *Intereſt* which it ſeeks, betrays the KNAVE, and neceſſitates the ableſt and wittieſt Proſelyte of the kind, to expoſe himſelf on every Emergency and ſudden Turn.

BUT above all other enſlaving Vices, and Reſtrainers of *Reaſon* and *juſt Thought*, the moſt evidently ruinous and fatal to the Underſtanding is that of SUPERSTITION, BIGOTRY, and *vulgar* ENTHUSIASM. This Paſſion, not contented like other Vices to deceive, and tacitly ſupplant our Reaſon, profeſſes open War, holds up the intended Chains and Fetters, and declares its Reſolution *to enſlave*.

THE artificial Managers of this human Frailty declaim againſt *Free-Thought*, and *Latitude* of Underſtanding. To go beyond thoſe Bounds of thinking which they have preſcrib'd, is by them declar'd *a Sacrilege*. To them, FREEDOM *of Mind*, *a* MASTERY *of Senſe*, and *a* LIBERTY in *Thought* and *Action*, imply Debauch, Corruption, and Depravity.

IN conſequence of their moral Maxims, and political Eſtabliſhments, they can indede

deed advance no better Notion of human Happineſs and Enjoyment, than that which is in every reſpect the moſt oppoſite to *Liberty*. 'Tis to them doubtleſs that we owe the Opprobriouſneſs and Abuſe of thoſe naturally honeſt Appellations of *Free-Livers*, *Free-Thinkers*, *Latitudinarians*, or whatever other Character implies a Largeneſs of Mind, and generous Uſe of Underſtanding. Fain wou'd they confound *Licentiouſneſs in Morals*, with *Liberty in Thought* and *Action*; and make *the Libertine*, who has the leaſt Maſtery of himſelf, reſemble his direct *Oppoſite*. For ſuch indeed is the Man of reſolute Purpoſe and immovable Adherence to REASON, againſt every thing which *Paſſion*, *Prepoſſeſſion*, *Craft*, or *Faſhion* can advance in favour of ought elſe. But here, it ſeems, the Grievance lies. 'Tis thought dangerous for us to be over-*rational*, or too much Maſters of our-ſelves, in what we draw, by juſt Concluſions, from *Reaſon* only. Seldom therefore do theſe *Expoſitors* fail of bringing the Thought of LIBERTY into diſgrace. Even at the expence of *Virtue*, and of that very Idea of GOODNESS on which they build the Myſterys of their profitable Science, they derogate from *Morals*, and reverſe all true *Philoſophy*; they refine on *Selfiſhneſs*, and explode *Generoſity*; promote a *ſlaviſh* Obedience in the room of *voluntary* Duty, and *free Service*;

vice; exalt blind *Ignorance* for *Devotion*, recommend *low Thought*, decry *Reaſon*, extol * *Voluptuouſneſs*, *Wilfulneſs*, *Vindicativeneſs*, *Arbitrarineſs*, *Vain-Glory*; and even † deify thoſe weak Paſſions which are the Diſgrace rather than Ornament of human Nature.

BUT ſo far is it from the Nature of ‡ LIBERTY to indulge ſuch *Paſſions* as theſe, that whoever acts at any time under the power of any *ſingle-one*, may be ſaid to have already provided for himſelf *an abſolute Maſter*. And he who lives under the power of a whole Race (ſince 'tis ſcarce poſſible to obey *one* without the *other*) muſt of neceſſity undergo the worſt of Servitudes, under the moſt capricious and domineering Lords.

THAT this is no *Paradox*, even the Writers for Entertainment can inform us; however others may moralize who diſcourſe or write (as they pretend) for Profit and Inſtruction. The POETS even of the wanton ſort, give ample Teſtimony of this Slavery and Wretchedneſs of *Vice*. They may extol Voluptuouſneſs to the Skys, and point their Wit as ſharply as they are able againſt a virtuous State. But when they come

* VOL. II. *pag.* 256. And below, *pag.* 310.
† VOL. I. *pag.* 38.
‡ VOL. II. *pag.* 252, 432.

come afterwards to pay the neceſſary Tribute to their commanding Pleaſures; we hear their pathetick Moans, and find the inward Diſcord and Calamity of their Lives. Their Example is the beſt of Precepts; ſince they conceal nothing, are ſincere, and ſpeak their Paſſion out aloud. And 'tis in this that the very worſt of *Poets* may juſtly be prefer'd to the generality of modern *Philoſophers*, or other *formal Writers* of a yet more ſpecious name. The MUSES *Pupils* never fail to expreſs their Paſſions, and *write* juſt as they *feel*. 'Tis not, indeed, in their nature to do otherwiſe; whilſt they indulge their Vein, and are under the power of that natural *Enthuſiaſm* which leads 'em to what is higheſt in their Performance. They follow Nature. They move chiefly as ſhe moves in 'em; without Thought of diſguiſing her free Motions, and genuine Operations, for the ſake of any *Scheme* or *Hypotheſis*, which they have form'd at leiſure, and in particular narrow Views. On this account, tho at one time they quarrel perhaps with VIRTUE, for reſtraining 'em in their *forbidden Loves*, they can at another time make her ſufficient amends; when with indignation they complain, „ That MERIT is neg- „ lected, and their * worthleſs Rival pre- „ fer'd before them."

Contrane

* VOL. I. *pag.* 141.

Contrane lucrum nil valere candidum
Pauperis ingenium?

And thus even in common *Eligiack*, in *Song*, *Ode*, or *Epigram*, conſecrated to Pleaſure it-ſelf, we may often read the dolorous Confeſſion in behalf of Virtue, and ſee, at the bottom, how the Caſe ſtands:

Nam veræ Voces tum demum pectore ab imo
Eliciuntur. [1]

The airy Poets, in theſe Fits, can, as freely as the *Tragedian*, condole with VIRTUE, and bemoan the caſe of *ſuffering* MERIT;

Th' Oppreſſor's Wrong, the proud Man's Contumely,
The Inſolence of Office, and the Spurns
That patient MERIT *of th' Unworthy takes.*

THE Poetick Chiefs may give what reaſon they think fit for their Humour of repreſenting our mad *Appetites* (eſpecially that of LOVE) under the ſhape of Urchins and wanton Boys, ſcarce out of their State of Infancy. The original Deſign, and Moral of this Fiction, I am perſuaded, was to ſhew us, how little there was of *great* and *heroick* in the Government of theſe Pre-

[1] HORAT. Epod. 11.

Pretenders, how truly *weak* and *childish* they were in themſelves, and how much lower than mere Children we then became, when we ſubmitted our-ſelves to their blind Tutorage. There was no fear left in this Fiction the boyiſh Nature ſhou'd be miſconſtru'd as *innocent* and *gentle*. The Storms of Paſſion, ſo well known in every kind, kept the *tyrannick* Quality of this wanton Race ſufficiently in view. Nor cou'd the poetical Deſcription fail to bring to mind their *miſchievous* and *malignant Play*. But when the Image of *imperious Threatning*, and *abſolute Command*, was join'd to that of *Ignorance*, *Puerility* and *Folly*; the Notion was compleated, of that wretched *ſlavish* State, which modern *Libertines*, in conjunction with ſome of *a graver Character*, admire, and repreſent, as the moſt eligible of any.---" Happy Condition! (ſays one) " Happy Life, *that of the in-*" *dulg'd* PASSIONS; might we purſue it!" " ——Miſerable Condition! Miſerable " Life, that of REASON and VIRTUE, " which we are * bid purſue!"

'TIS the ſame, it ſeems, with Men, in *Morals*, as in *Politicks*. When they have been unhappily born and bred to SLAVERY, they are ſo far from being ſenſible of their *ſlavish* Courſe of Life, or of that ill Uſage,

* VOL. II. *pag.* 256.

Uſage, Indignity and Miſery they ſuſtain; that they even admire their own Condition: and being us'd to *think ſhort*, and carry their *Views* no further than thoſe Bounds which were early preſcrib'd to 'em; they look upon TYRANNY as *a natural Caſe*, and think Mankind in a ſort of dangerous and degenerate State, when under the power of *Laws*, and in the poſſeſſion of *a free Government*.

WE may by theſe Reflections come eaſily to apprehend what Men they were who firſt brought *Reaſon* and *Free-Thought* under diſgrace, and made the nobleſt of Characters (that of a *Free-Thinker*) to become invidious. 'Tis no wonder if the ſame Interpreters wou'd have thoſe alſo to be eſteem'd *free* in their Lives, and Maſters of *good Living*, who are the leaſt Maſters of themſelves, and the moſt impotent in Paſſion and Humour, of all their Fellow-Creatures. But far be it, and far ſurely will it ever be, from any worthy Genius, to be conſenting to ſuch a treacherous Language, and Abuſe of Words. For my own part, I thorowly confide in the *good Powers* of REASON, „ That LIBERTY and FREE-„ DOM ſhall never, by any Artifice or De-„ luſion, be made to paſs with me as fright-„ ful Sounds, or as reproachful, or invi-„ dious, in any ſenſe."

I CAN

I CAN no more allow *that* to be *Free-living*, where unlimited Passion, and unexamin'd Fancy govern, than I can allow that to be *a Free Government* where the mere People govern, and not the LAWS. For no People in a Civil State can possibly be *free*, when they are otherwise govern'd than by such *Laws* as they themselves have constituted, or to which they have *freely* given consent. Now to be releas'd from these, so as to govern themselves by each Day's Will or Fancy, and to vary on every Turn the Rule and Measure of Government, without respect to any antient Constitutions or Establishments, or to the stated and fix'd Rules of Equity and Justice; is as certain Slavery, as it is Violence, Distraction and Misery; such as in the Issue must prove the Establishment of an irretrievable State of *Tyranny* and *absolute Dominion*.

IN the Determinations of Life, and in the Choice and Government of Actions, he alone is *free* who has within himself no Hindrance, or Controul, in acting what he himself, *by his best Judgment*, and *most deliberate Choice*, approves. Cou'd VICE agree possibly with it-self; or cou'd *the vicious* any way reconcile the various Judgments of their inward *Counsellors*; they might with Justice perhaps assert their Liberty and Independency. But whilst they

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are neceſſitated to follow leaſt, what, in their ſedate hours, they moſt approve; whilſt they are paſſively aſſign'd, and made over from one Poſſeſſor to * another, in contrary Extremes, and to different Ends and Purpoſes, of which they are themſelves wholly ignorant; 'tis evident that the more they turn † their Eyes (as many times they are oblig'd) towards *Virtue* and a *free Life*, the more they muſt confeſs their Miſery and Subjection. They diſcern their own Captivity, but not with Force and Reſolution ſufficient to redeem themſelves, and become *their own*. Such is the real *Tragick* State, as the old ‡ *Tragediæ* repreſents it:

——Video meliora proboque,
Deteriora ſequor.

And thus the higheſt Spirits, and moſt refractory Wills, contribute to the loweſt Servitude and moſt ſubmiſſive State. *Reaſon* and *Virtue* alone can beſtow LIBERTY. *Vice* is unworthy, and unhappy, on

* *Hunccine an hunc ſequeris? Subeas alterum oportet*
Ancipiti obſequio Dominos. ——————Perſ. Sat. 5.
See VOL. I. *pag.* 285, 309, 323, &c.

† *Magnę Pater divûm, ſævos punire Tyrannos*
Haud aliâ ratione velis, cùm dira libido
Moverit ingenium ferventi tincta venenо,
Virtutem videant, intabeſcantque relictâ.
Perſ. Sat. 3.

‡ Καὶ μανθάνω μὲν ὅια τολμήσω κακά· θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων. Eurip. Med. Act. 4.

this account only, „ That it is *ſlaviſh* and *debaſing*."

THUS HAVE we pleaded the Cauſe of LIBERTY in general; and vindicated, withal, our Author's particular Freedom, in taking the Perſon of a *Sceptick*, as he has done in this * laſt Treatiſe, on which we have ſo largely paraphras'd. We may now perhaps, in compliance with general Cuſtom, juſtly preſume to add ſomething in defenſe of the ſame kind of Freedom we ourſelves have aſſum'd in theſe latter *Miſcellaneous Comments*; ſince it wou'd doubtleſs be very unreaſonable and unjuſt, for thoſe who had ſo freely play'd *the Critick*, to expect any thing leſs than the ſame free Treatment, and thorow Criticiſm in return.

AS for the STYLE or *Language* us'd in theſe *Comments*; 'tis very different we find; and varys in proportion with the *Author commented*, and with the different *Characters* and *Perſons* frequently introduc'd in the original Treatiſes. So that there will undoubtedly be Scope ſufficient for Cenſure and Correction.

AS for the Obſervations on ANTIQUITY; we have in moſt Paſſages, except

* *Viz.* The MORALISTS, or *Philoſophick Dialogue* recited in the Perſon of a *Sceptick*, under the name of PHILOCLES. See Treatiſe V. VOL. II. *pag.* 206, 207, &c.

cept the very common and obvious, produc'd our Vouchers and Authoritys in our own behalf. What may be thought of our *Judgment* or *Sense* in the Application of these Authoritys, and in the Deductions and Reasonings we have form'd from such learned Topicks, must be submitted to the Opinion of the Wise and Learned.

IN MORALS, of which the very force lies in a love of *Discipline*, and in a willingness to *redress* and *rectify* false Thought, and erring Views; we cannot but patiently wait Redress and amicable Censure from the sole competent Judges, *the Wise* and *Good*; while Interest it has been our whole Endeavour to advance.

THE only Subject on which we are perfectly secure, and without fear of any just Censure or Reproach, is that of FAITH, and *Orthodox* BELIEF. For in the first place, it will appear, that thro' a profound Respect, and religious Veneration, we have forborn so much as to name any of the sacred and solemn *Mysterys* of * *Revelation*. And, in the next place, as we can with confidence declare, that we have never in any Writing, publick or private, attempted such high Researches, nor have ever in Practice acquitted our-selves otherwise than as just *Conformists* to the lawful Church; so we

* *Supra*, pag. 70, 71.

may, in a proper Senſe, be ſaid faithfully and dutifully *to embrace* thoſe holy *Myſteries*, even in their minuteſt Particulars, and without the leaſt Exception on account of their amazing Depth. And tho we are ſenſible that it wou'd be no ſmall hardſhip to deprive *others* of a liberty of examining and ſearching, with due Modeſty and Submiſſion, into the nature of thoſe Subjects; yet as for *our ſelves*, who have not the leaſt ſcruple whatſoever, we pray not any ſuch Grace or Favour in our behalf: being fully aſſur'd of our own ſteddy *Orthodoxy*, *Reſignation*, and intire *Submiſſion* to the truly *Chriſtian*, and *Catholick* Doctrines of our Holy *Church*, as *by Law eſtabliſh*'d.

'TIS true, indeed, that as to * CRITICAL *Learning*, and the Examination of *Originals*, *Texts*, *Gloſſes*, *various Readings*, *Styles*, *Compoſitions*, *Manuſcripts*, *Compilements*, *Editions*, *Publications*, and other *Circumſtances*, ſuch as are common to the *Sacred Books* with *all other Writings and Literature*; this we have confidently aſſerted to be a juſt and lawful Study. We have even repreſented this Species of *Criticiſm* as neceſſary to the Preſervation and Purity of Scripture: that *Sacred Scripture*, which has been ſo miraculouſly preſerv'd in its ſucceſſive Copys and Tranſcriptions, under

* VOL. I *pag.* 146, 147.

under the Eye (as, we muſt needs ſuppoſe) of holy and learned *Criticks*, thro' ſo many dark Ages of Chriſtianity, to theſe latter times; in which Learning has been happily reviv'd.

BUT if this *critical* Liberty raiſes any jealouſy againſt us, we ſhall beg leave of our offended Reader to lay before him our Caſe, *at the very worſt:* That if on ſuch a naked Expoſition, it be found criminal, we may be abſolutely *condemn'd*; if otherwiſe, *acquitted*, and with the ſame favour *indulg'd*, as others *in the ſame Circumſtances*, have been before us.

ON this occaſion therefore, we may be allow'd to borrow ſomething from the Form or Manner of our Dialogue Author, and repreſent a Converſation of the ſame free nature as that recited by him in his * *Night-Scene*; where the ſuppos'd SCEPTICK or *Free-Thinker* delivers his Thoughts, and reigns in the Diſcourſe.

'TWAS IN a more conſiderable Company, and before a more numerous Audience, that not long ſince, a Gentleman of ſome Rank, (one who was generally eſteem'd to carry a ſufficient Caution and

* VOL. II. *pag.* 321, 2, 3, 4, &c.

Reſerve in religious Subjects of Diſcourſe, as well as an apparent Deference to Religion, and in particular to the national and eſtabliſh'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and *free* Vindication not only of Free-*Thinking*, but Free-*Profeſſing*, and *Diſcourſing*, in Matters relating to Religion and Faith.

SOME of the Company, it ſeems, after having made bold with him, as to what they fancy'd to be his Principle, began to urge "The Neceſſity of reducing Men to "*one* Profeſſion and Belief." And ſeveral Gentlemen, even of thoſe who paſs'd for *moderate* in their way, ſeem'd ſo far to give into this *Zealot*-Opinion as to agree, "That "notwithſtanding the *right* Method was "not yet found, 'twas highly requiſite that "ſome way ſhould be thought on, to re-"concile Differences in Opinion; ſince ſo "long as this Variety ſhou'd laſt, RELI-"GION, they thought, cou'd never be "ſucceſsfully advanc'd."

TO this our Gentleman, at firſt, anſwer'd coldly. That "What was *impoſſible* "to be done, cou'd not, he thought, be "properly purſu'd, as *neceſſary* to be done." But the *Raillery* being ill taken, he was forc'd at laſt to defend himſelf the beſt he cou'd,

cou'd, upon this Point; "*That Variety of* "*Opinion was not to be cur'd.*" And "That 'twas impoſſible *All* ſhou'd be of "*one* Mind."

I WELL know, ſaid he, "That many "pious Men, ſeeing the Inconveniences "which the Dis-union of Perſuaſions and "Opinions *accidentally* produces, have "thought themſelves oblig'd to ſtop this "Inundation of Miſchiefs, and have made "Attempts accordingly. Some have en-"deavour'd to unite theſe Fractions by "propounding ſuch a GUIDE, as they "were all bound to follow; hoping that "*the Unity of a Guide*, wou'd have pro-"duc'd *Unity of Minds*. But who this "GUIDE ſhou'd be, after all, became "ſuch a Queſtion, that 'twas made part of "that *Fire* it-ſelf which was to be extin-"guiſh'd. Others thought of a RULE.— "This was to be the effectual Means of "Union! This was to do the Work, or "nothing cou'd!---But ſuppoſing all the "World had been agreed on this RULE, "yet the *Interpretation* of it was ſo full "of variety, that this alſo became part of "the Diſeaſe."

THE Company, upon this Preamble of our Gentleman, preſs'd harder upon him, than before; objecting the Authority of *Holy Scripture* againſt him, and af-

firming *this* to be of it-ſelf a ſufficient *Guide* and *Rule*. They urg'd again and again that known Saying of a fam'd Controverſial Divine of our Church againſt the Divines of another, "That *the Scrip-*
"*ture*, *the Scripture* was the Religion of
"Proteſtants."

To this our Gentleman, at firſt, reply'd only, by deſiring them to explain their word SCRIPTURE, and by inquiring into the Original of this Collection of antienter and later Tracts, which in general they comprehended under that Title: Whether it were the *apocryphal* SCRIPTURE, or the more *canonical*? The *full* or the *half*-authoriz'd? The *doubtful*, or the *certain*? The *controverted*, or *uncontroverted*? The *ſingly-read*, or that of *various Reading*? The Text of *theſe* Manuſcripts, or of *thoſe*? The Tranſcripts, Copys, Titles, Catalogues of *this* Church and Nation, or of *that other*? of *this* Sect and Party, or of *another*? of thoſe in *one* Age call'd ORTHODOX, and in poſſeſſion of Power, or of thoſe who in another overthrew their *Predeceſſors* Authority, and in their turn alſo aſſum'd the Guardianſhip and Power of holy Things? For how theſe ſacred Records were guarded in thoſe Ages, might eaſily (he ſaid) be imagin'd by any one who had the leaſt Inſight into the Hiſtory of thoſe TIMES which

which we call'd *primitive*, and thoſe CHARACTERS of *Men*, whom we ſtyl'd FATHERS of the *Church*.

"IT muſt be confeſs'd (continu'd he) "'twas ſtrange Induſtry and *unlucky* Diligence which was us'd, in this reſpect, "by theſe *Eccleſiaſtical Fore*-FATHERS. "Of all thoſe Hereſys which gave them "Imployment, we have abſolutely no Record, or Monument, but what themſelves who were Adverſarys have tranſmitted to us; and we know that Adverſarys, eſpecially ſuch who obſerve all "Opportunitys to diſcredit both the Perſons and Doctrines of their Enemys, are "not always the beſt Recorders or Witneſſes of ſuch Tranſactions." We ſee it (continu'd he, in a very emphatical, but ſomewhat embaraſs'd Style) "We ſee it "*now* in this very Age, in the preſent Diſtemperatures, that Partys are no good "Regiſters of the Actions of the adverſe "Side: And if we cannot be confident of "the Truth of a Story now, (*now*, I ſay, "that it is poſſible for any Man, *eſpecially* "for the intereſted Adverſary, to diſcover "the Impoſture) it is far more unlikely, "that After-Ages ſhou'd know any other "Truth than ſuch as ſerves the ends of the "Repreſenters."

OUR Gentleman by theſe Expreſſions had already given conſiderable Offence to his Zealot-Auditors. They ply'd him faſter with paſſionate Reproaches, than with Arguments or rational Anſwers. This, however, ſerv'd only to animate him the more, and made him proceed the more boldly, with the ſame aſſum'd Formality, and air of Declamation, in his general CRITICISM of *Holy Literature*.

"THERE are, ſaid he, innumerable "Places that contain (no doubt) great "Myſterys, but ſo wrap'd in Clouds, or "hid in Umbrages, ſo heighten'd with "Expreſſions, or ſo cover'd with Allego-"rys and Garments of Rhetorick; ſo pro-"found in the matter, or ſo alter'd and "made intricate in the manner; that they "may ſeem to have been left as *Trials* of "our Induſtry, and as *Occaſions* and *Oppor-"tunitys* for the exerciſe of mutual Cha-"rity and Toleration, rather than as the "*Repoſitorys* of FAITH and *Furniture of* "*Creeds*. For when there are found in the "Explications of theſe Writings, ſo many "Commentarys; ſo many Senſes and In-"terpretations; ſo many Volumes in all "Ages, and all like Mens Faces, no one "exactly like another: either this *Diffe-"rence* is abſolutely no fault at all; or if "it be, it is excuſable. There are, be-

„ſides

" ſides, ſo many thouſands of *Copys* that
" were writ by Perſons of ſeveral *Intereſts*
" and *Perſuaſions*, ſuch different Under-
" ſtandings and Tempers, ſuch diſtinct Abi-
" litys and Weakneſſes, that 'tis no won-
" der there is ſo great *variety of Readings*:
" ----whole Verſes in *one*, that are not
" in *another*:------whole Books admitted
" by *one* Church or Communion, which
" are rejected by *another*: and whole Sto-
" rys and Relations admitted by *ſome* Fa-
" thers, and rejected by *others*.--I conſi-
" der withal, that there have been many
" *Deſigns* and *Views* in expounding theſe
" Writings: many *Senſes* in which they
" are expounded; and when the *Gramma-*
" *tical Senſe* is found out, we are many
" times never the nearer. Now their be-
" ing ſuch variety of *Senſes* in Scripture,
" and but few Places ſo mark'd out, as
" not to be capable of more than one; if
" Men will write Commentarys *by Fancy*,
" what infallible *Criterion* will be left to
" judg of the *certain Senſe* of ſuch Places
" as have been the matter of Queſtion?
" I conſider again, that there are indeed
" divers Places in theſe ſacred Volumes,
" containing in them Myſterys and Queſ-
" tions of great Concernment; yet ſuch
" is the Fabrick and Conſtitution of the
" Whole, that there is no certain Mark
" to determine whether the Senſe of theſe
" Paſſages ſhou'd be taken as *literal* or *fi-*

„ *gurative*. There is nothing in the na-
„ ture of the thing to determine *the Senſe*
„ or *Meaning*: but it muſt be gotten out
„ as it can. And therefore 'tis unreaſo-
„ nably requir'd, That what is of it-ſelf
„ ambiguous, ſhou'd be underſtood in its
„ own prime Senſe and Intention, under
„ the pain of either *a Sin*, or an *Anathe-*
„ *ma*. Very wiſe Men, even *the antient*
„ *Fathers*, have expounded things *allegori-*
„ *cally*, when they ſhou'd have expounded
„ them *literally*. Others expound things
„ *literally*, when they ſhou'd underſtand
„ them *in Allegory*. If ſuch great Spirits
„ cou'd be deceiv'd in finding out what
„ kind of Senſes were to be given to
„ Scriptures, it may well be endur'd that
„ we, who ſit at their Feet, ſhou'd be ſub-
„ ject at leaſt to equal Failure. If we
„ follow any ONE *Tranſlation*, or any
„ ONE Man's *Commentary*, what *Rule* or
„ Direction ſhall we have, by which to-
„ chuſe that ONE aright? Or is there
„ any *one* Man, that hath tranſlated *per-*
„ *fectly*, or expounded *infallibly*? If we
„ reſolve to follow *any one* as far only as
„ we like, or fancy; we ſhall then only
„ do wrong or right *by Chance* If we re-
„ ſolve abſolutely to follow *any-one*, whi-
„ ther-ſoever he leads, we ſhall probably
„ come at laſt, where, if we have any
„ Eyes left, we ſhall ſee our-ſelves be-
„ come ſufficiently ridiculous."

THE

THE Reader may here perhaps, by his natural Sagacity, remark a certain air of ſtudy'd Diſcourſe and Declamation, not ſo very proper or natural in the mouth of a mere *Gentleman*, nor ſutable to a Company where alternate Diſcourſe is carry'd on, in un-concerted Meaſure, and un premeditated Language. Something there was ſo very emphatical, withal, in the delivery of theſe words, by the *ſceptical* Gentleman; that ſome of the Company who were ſtill more incens'd againſt him for theſe Expreſſions, began to charge him as a *Preacher* of pernicious Doctrines, one who attack'd Religion *in form*, and carry'd his Leſſons or Lectures about with him, to repeat by rote, at any time, to the *Ignorant* and *Vulgar*, in order to ſeduce them.

'TIS true indeed, ſaid he, Gentlemen! that what I have here ventur'd to repeat, is addreſs'd chiefly to thoſe you call *Ignorant*; ſuch, I mean, as being otherwiſe engag'd in the World, have had little time perhaps to beſtow upon Inquirys into Divinity-Matters. As for you (Gentlemen!) in particular, who are ſo much diſpleas'd with my *Freedom*; I am well aſſur'd, you are in effect ſo able and knowing, that the Truth of every Aſſertion I have advanc'd is ſufficiently underſtood and acknowledg'd by you; however it

may happen, that, in your great Wisdom, you think it proper to conceal these Matters from such Persons as you are pleas'd to style *the Vulgar*.

'TIS true, withal, Gentlemen! (continu'd he) I will confess to you, That the words you have heard repeated, are not my own. They are no other than what have been publickly and solemnly deliver'd, even by * one of the Episcopal Order, a celebrated *Churchman*, and one of the *highest* sort; as appears by his many devo-

* The pious and learned *Bishop* TAYLOR, in his Treatise *on the Liberty of Prophesying*, printed in his Collection of Polemical and Moral Discourses, *Anno* 1657. The Pages answering to the Places above-cited are 401, 402, (& in the Epistle-Dedicatory, three or four Leaves before) 438, 439 — 444, 451, 452. After which, in the succeeding Page, he sums up his Sense on this Subject of sacred Literature, &c. the Liberty of Criticism, and of private Judgment & Opinion in these Matters, in the following words: „Since there „ are so many Copys, with infinite Varietys of Reading; „ since a various Interpunction, a Parenthesis, a Letter, an „ Accent may much alter the Sense; since some Places have „ divers literal Senses, many have spiritual, mystical, & allegorical Meanings; since there are so many Tropes, Metonymys, Ironys, Hyperboles, Proprietys & Improprieties of Language, whose understanding depends upon such „ Circumstances, that it is almost impossible to know the „ proper Interpretation, now that the knowledg of such „ Circumstances & particular Storys is irrecoverably lost: „ since there are some Mysterys, which at the best Advantage „ of Expression, are not easy to be apprehended; & whose „ Explication, by reason of our Imperfections, must needs „ be dark, sometimes weak, sometimes unintelligible: And „ lastly, since those ordinary means of expounding Scripture, as searching the Originals, Conference of Places, Parity

devotional Works, which carry the Rites, Ceremonys and Pomp of Worſhip, with the Honour and Dignity of the Prieſtly and Epiſcopal Order, to the higheſt Degree. In effect, we ſee the Reverend Doctor's Treatiſes ſtanding, as it were, in the Front of this Order of Authors, and as

„ rity of Reaſon, & Analogy of Faith, are all dubious, un-
„ certain, & very fallible; he that is the wiſeſt, and by
„ conſequence the likelieſt to expound trueſt, in all proba-
„ bility of Reaſon, will be very far from Confidence; be-
„ cauſe every one of theſe, & many more, are like ſo ma-
„ ny degrees of Improbability & Incertainty, all depreſſing
„ our Certainty of finding out Truth, in ſuch Myſterys, &
„ amidſt ſo many Difficultys And therefore a wiſe Man
„ that conſiders this, wou'd not willingly be preſcrib'd to
„ by others; for it is beſt every Man ſhou'd be left in that
„ liberty, from which no Man can juſtly take him, unleſs
„ he cou'd ſecure him from Error." The Reverend Prelate had but a few Pages before (*viz. pag.* 427) acknowledg'd, indeed, "That we had an Apoſtolical Warrant to „ *contend earneſtly for the Faith*. But then," (ſays the good Biſhop, very candidly & ingeniouſly) "As theſe Things „ recede farther from the Foundation, our Certainty is the „ leſs. — And therefore it were very fit that our *Confi-* „ *dence* ſhou'd be according to our *Evidence*, & our *Zeal* „ according to our *Confidence*." He adds, *pag.* 507. „ All theſe Diſputes concerning Tradition, Councils, Fath-
„ ers, *&c* are not Arguments againſt or beſides Reaſon, but
„ Conteſtations & Pretences of the beſt Arguments, & the
„ moſt certain Satisfaction of our Reaſon But then all theſe
„ coming into queſtion, ſubmit themſelves to Reaſon, that
„ is, to be judg'd by human Underſtanding, upon the beſt
„ Grounds & Information it can receive. So that Scrip-
„ ture, Tradition, Councils & Fathers, are the Evidence in
„ a Queſtion, but Reaſon is the Judg: That is, we being
„ the Perſons that are to be perſuaded, we muſt ſee that we
„ be perſuaded reaſonably; & it *is* unreaſonable to aſſent
„ to a leſſer Evidence, when a greater and clearer is pro-
„ pounded: but of that every Man for himſelf is to take
„ cognizance, if he be able to judg; if he be not, he is not
„ bound under the tye of neceſſity to know any thing of it

as the foremoſt of thoſe *Good-Books* us'd by the politeſt and moſt refin'd *Devotees* of either Sex. They maintain the principal Place in the Study of almoſt every elegant and high *Divine*. They ſtand in Folio's and other Volumes, adorn'd with variety of Pictures, Gildings, and other Decorations, on the advanc'd Shelves or Glaſs-Cupboards of the *Ladys* Cloſets. They are in uſe at all Seaſons, and for all Places, as well for Church-Service as Cloſet-Preparation; and, in ſhort, may vie with any devotional Books in *Britiſh Chriſtendom*. And for the Life and Character of the Man himſelf; I leave it to you, Gentlemen (you, I mean, of the *Zealot*-kind) to except againſt it; if you think proper. 'Tis your *Manner*, I know, and what you never fail to have recourſe to, when any Authority is produc'd againſt you. Perſonal Reflection is always ſeaſonable, and at hand, on ſuch an occaſion. No matter what Virtue, Honeſty or Sanctity may lie in the Character of the Perſon cited. No matter tho he be ever ſo much, in other reſpects, of your own Party, and devoted to your Intereſt. If he has indiſcreetly ſpoken ſome Home-Truth, or diſcover'd ſome Secret which ſtrikes as the temporal Intereſts of certain ſpiritual Societys; he is quickly doom'd to Calumny and Defamation.

I SHALL

I SHALL try this Experiment, however, once more (continu'd our Gentleman) and as a Concluſion to this Diſcourſe, will venture to produce to you a further Authority of the ſame kind. You ſhall have it before you, in the exact Phraſe and Words of the great Author, in his *theological* Capacity; ſince I have now no further occaſion to conceal my Citations, and accommodate them to the more familiar Style and Language of Converſation.

OUR excellent * Archbiſhop, and late Father of our Church, when expreſly treating that very Subject of a RULE *in matters of Belief*, in oppoſition to Mr. *S*... and Mr. *R*..... his Romiſh Antagoniſts, ſhews plainly how great a ſhame it is, for us *Proteſtants* at leaſt (whatever the Caſe may be with *Romaniſts*) to diſallow *Difference* of Opinions, and forbid private *Examination*, and *Search* into matters of *antient* RECORD, and *ſcriptural* TRADITION; when, at the ſame time, we have no pretence to *oral* or *verbal*; no Claim to any abſolute ſuperior Judg, or deciſive Judgment in the Caſe; no Polity, Church, or Community; no particular Man,

* *Viz.* Archbiſhop TILLOTSON in his *Rule of Faith*, pag. 677.

Man, or number of Men, who are not, even by our own Confeſſion, plainly *fallible*, and ſubject to *Error* and *Miſtake*,

" THE Proteſtants" (ſays his Grace, ſpeaking in the Perſon of Mr. *S* ... and the *Romaniſts*) " cannot know *how many* " the Books of Scripture ought to be; " and *Which* of the many controverted " ones may be ſecurely put in that Cata- " logue; *Which* not.——But I ſhall tell " him (replies his Grace) That we know " that juſt ſo many ought to be receiv'd " as *uncontroverted* Books, concerning " which it cannot be ſhewn *there was ever* " *any Controverſy*." It was not incumbent perhaps on my Lord Archbiſhop to help Mr. *S*..... ſo far in his Objection, as to add, That in reality the *burning*, *ſuppreſſing*, and *interpolating* Method, ſo early in faſhion, and ſo tightly practis'd on the *Epiſtles*, *Comments*, *Hiſtorys*, and *Writings* of the Orthodox and Hereticks of old, made it impoſſible to ſay with any kind of Aſſurance, " What *Books*, *Copys*, or *Tran-* " *ſcripts* thoſe were, *concerning which* " *there was never any Controverſy at all*." This indeed wou'd be a Point not ſo eaſily to be demonſtrated. But his Grace proceeds, in ſhewing the Weakneſs of the Romiſh Pillar, TRADITION. " For it muſt ei- " ther (ſays he) acknowledg *ſome* Books " to have been controverted, or *not*. If

" *not*

" *not*, why doth he make a Suppoſition " of controverted Books? If Oral *Tra-* " *dition* acknowledges ſome Books to have " been controverted; then it cannot aſ- " ſure us that they have not been contro- " verted, nor conſequently that they ought " to be receiv'd as never having been " controverted; but only *as ſuch, concern-* " *ing which thoſe Churches who did once* " *raiſe a Controverſy about them, have been* " *ſince ſatisfy'd that they are* * *Canoni-* " *cal.*----Where is then the Infallibility " of oral Tradition? How does the *liv-* " *ing Voice of the preſent Church* aſſure us, " that what *Books* are now receiv'd by " Her, were ever receiv'd by Her? And " if it cannot do this, but the matter " muſt come to be try'd by the beſt *Re-* " *cords* of former Ages (which the Pro- " teſtants are willing to have the *Catalogue* " try'd by) then it ſeems the Proteſtants " have a better way to know what Books " are Canonical, than is the infallible way " of

* His Grace ſubjoins immediately: " The Traditionary " Church *now*, receives the Epiſtle to the *Hebrews* as Cano- " nical. I ask, Do they receive it as ever deliver'd for ſuch? " That they muſt, if they receive it from oral Tradition, " which conveys things to them under this Notion as ever " deliver'd; and yet St. *Hierom* (ſpeaking not as a *Specula-* " *tor*, but a *Teſtifier*) ſays expreſly of it, *That the Cuſtom of* " *the Latin Church doth not receive it among the Canonical* " *Scriptures*. What ſaith Mr *S*.... to this? It is clear " from this Teſtimony, that the *Roman* Church in St. *Hie-* " *rom*'s time did not acknowledg this *Epiſtle* for Canonical; " and 'tis as plain, that the preſent *Roman* Church doth re- " ceive it for Canonical."

" of oral Tradition. And ſo long as 'tis " better, no matter tho it be not call'd " Infallible."----

THUS the free and generous Archbiſhop. For, indeed, what greater *Generoſity* is there, than in owning TRUTH frankly and openly, even where the greateſt Advantages may be taken by an Adverſary? Accordingly, our worthy Archbiſhop ſpeaking again immediately in the Perſon of his Adverſary, " The Proteſtants, ſays * he, cannot know that the " very *Original*, or a *perfectly true Copy* " of theſe Books, hath been preſerv'd. " Nor is it neceſſary (replies the Archbiſhop) that they ſhou'd know either " of theſe. It is ſufficient that they know " that thoſe Copys which they have, are " not materially corrupted.----But how " do the Church of *Rome* know that they " have *perfectly true Copys* of the Scriptures in the *original* Languages? They " do not pretend to know this. The " learned Men of that Church acknowledg the *various Readings* as well as we, " and do not pretend to know, otherwiſe " than by *probable Conjecture* (as we alſo " may do) Which of thoſe *Readings* is " the *true-one*. †."----

AND

* Pag. 678.

† The Reader perhaps may find it worth while to read after this, what the Archbiſhop repreſents (*pag.* 716, *&c.*) of the

AND thus (continu'd our *Lay*-Gentleman) I have finish'd my *Quotations*, which I have been necessitated to bring in my own Defence; to prove to you That I have asserted nothing on this Head of *Religion*, *Faith*, or the Sacred *Mysterys*, which has not been justify'd & confirm'd by the most celebrated *Church-Men* and respected *Divines*. You may now proceed in your *Invectives*; bestowing as free Language of that kind, as your *Charity* and *Breeding* will permit And *You* (*Reverend* SIRS!) who have assum'd a Character which sets you

the plausible Introduction of the grossest Article of Belief, in the times when the Habit of making Creeds came in fashion. And accordingly it may be understood, of what effect the *dogmatizing* Practice in Divinity has ever been. „We „ will suppose then, that about the time, when universal „ *Ignorance*, & the genuine Daughter of it (call her *Devotion* „ or *Superstition*) had over-spread the World, & the generality of People were strongly inclin'd to believe *strange* „ *things*; & even the greatest Contradictions were recommended to them under the notion of MYSTERYS, being told by their *Priests* & *Guides*, That the more contrarious any thing is to Reason, the greater merit there is „ in believing it: I say, let us suppose, that in this state of „ things, one or more of the most Eminent then in the „ Church, either out of Design, or out of superstitious Ignorance & Mistake of the Sense of our Saviour's Words „ used in the Consecration of the Sacrament, shou'd advance „ this new Doctrine, that the Words of Consecration, *&c.* „ * * * Such a Doctrine as this was very likely to be advanc'd by the ambitious *Clergy* of that time, as a probable „ means to draw in the People to a greater Veneration of „ them. *** Nor was such a Doctrine less likely to take „ & prevail among the *People* in an Age prodigiously ignorant & strongly inclin'd to Superstition, & thereby well prepar'd

you above that of the mere *Gentlemen*, and releases you from those *Decorums*, and constraining *Measures of Behaviour* to which we of an inferiour sort are bound, You may liberally deal your *religious Compliments* and *Salutations* in what *Dialect* you think fit; since for my own part, neither the Names of HETERODOX, SCHISMATICK, HERETICK, SCEPTICK, nor even INFIDEL, or ATHEIST it-self, will in the least scandalize me, whilst the Sentence comes only from *your* mouths. On the contrary, I rather strive with myself to suppress whatever Vanity might naturally arise in me, from such *Favour* bestow'd. For whatever may, in the bottom,

» prepar'd to receive the grossest Absurdities under the » notion of *Mysterys*.*** Now supposing such a Doctrine » as this, so fitted to the Humour & Temper of the Age, to » be once asserted either by chance or out of design, it » wou'd take like *Wild fire*; especially if by some one or » more who bore sway in the Church, it were but recom- » mended with *convenient Gravity and Solemnity*. * * * * » And for the Contradictions contain'd in this Doctrine, it » was but telling the People *then* (as they do in effect *now*) » That Contradictions ought to be no scrupule in the way » of Faith; That the more impossible any thing is, 'tis the » fitter to be believ'd; That it is not praise-worthy to » believe plain Possibilitys, but this is the Gallantry & he- » roical Power of Faith, this is the way to oblige God Al- » mighty for ever to us, to believe flat and downright » Contradictions. *** The more absurd & unreasonable » any thing is, it is for that very reason the more proper » matter for an Article of Faith. And if any of these Inno- » vations be objected against as contrary to former Belief » & Practice, it is but putting forth a lusty Act of Faith, » & believing another Contradiction, That tho they be » contrary, yet they are the same. » Above, *pag* 80, 1, 2.

tom, be intended me, by ſuch a Treatment; 'tis impoſſible for me to term it other than *Favour*; ſince there are certain Enmitys which it will be ever eſteem'd a real Honour *to have merited.*

IF, contrary to the Rule and Meaſure of Converſation, I have drawn the Company's Attention towards me thus long, without affording them an Intermiſſion, during my Recital; they will, I hope, excuſe me, the rather, becauſe they heard the other *Recitals*, and were Witneſſes to the heavy Charge and perſonal Reflection, which without any real Provocation was made upon me in publick, by theſe *Zealot*-Gentlemen, to whom I have thus reply'd. And notwithſtanding they may, after ſuch Breaches of Charity as are uſual with them, preſume me equally out of Charity, on my own ſide; I will take upon me however to give them this good Advice, at parting: „That ſince they „ have of late been ſo elated by ſome „ ſeeming Advantages, and a Proſperity, „ which they are ill fitted to bear; they „ wou'd at leaſt beware of accumula„ ting too haſtily thoſe high Characters, „ Appellations, Titles, and Enſigns of „ *Power*, which may be Tokens, perhaps, „ of what they expect hereafter, but „ which, as yet, do not anſwer the real „ Power and Authority beſtow'd on them."

The

The *Garb* and *Countenance* will be more graceful, when *the Thing* it-ſelf is ſecur'd to 'em, and in their actual poſſeſſion. Mean while, the Anticipation of high Titles, Honours, and nominal Dignitys, beyond the common Style and antient Uſage; tho it may be highly faſhionable at preſent, may not prove beneficial or advantageous in the end.

I WOU'D, in particular, adviſe my elegant Antagoniſts of this *Zealot*-kind; That among the many Titles they aſſume to themſelves, they wou'd be rather more ſparing in that high-one of EMBASSADOR, till ſuch time as they have juſt Means and Foundation to join that of PLENIPOTENTIARY together with it. For as matters ſtand hitherto in our *British* World, neither their Commiſſion *from the Sovereign*, nor that which they pretend from *Heaven*, amounts to any abſolute or determining *Power*.

THE firſt holy MESSENGERS (for That I take to be the higheſt *apoſtolick* Name) brought with them their proper Teſtimonials in their *Lives*, their *Manners* and *Behaviour*; as well as in *powerful Works*, MIRACLES, and SIGNS from *Heaven*. And tho indeed it might well be eſteem'd a *Miracle* in the kind, ſhou'd our *preſent* MESSENGERS go about to repreſent

repreſent their *Predeceſſors* in any part of their Demeanour or Converſation; yet there are further *Miracles* remaining for 'em to perform, ere they can in modeſty plead the *Apoſtolick* or *Meſſenger*-Authority. For tho in the torrent of a ſublime and figurative Style, *a holy Apoſtle* may have made uſe, perhaps, of ſuch a Phraſe as that of EMBASSY or EMBASSADOR, to expreſs the Dignity of his Errand; 'twere to be wiſh'd that ſome who were never ſent of any Errand or Meſſage at all from GOD *himſelf*, wou'd uſe a modeſter Title to expreſs their voluntary *Negotiation* between US and HEAVEN.

I MUST confeſs for my own part, that I think the Notion of an EMBASSY from *thence* to be at beſt ſomewhat high-ſtrain'd, in the metaphorical way of Speech. But certain I am, that if there be any ſuch *Reſidentſhip* or *Agentſhip* now eſtabliſh'd; 'tis not immediately from GOD *himſelf*, but thro' *the Magiſtrate*, and by *the Prince* or *Sovereign Power* here on Earth, that theſe Gentlemen-*Agents* are appointed, diſtinguiſh'd and ſet over us. They have undoubtedly * legal CHARTER, and *Character*, legal *Titles*, and *Precedencys*, legal *Habits*, *Coats of Arms*, *Colours*, *Badges*.

* VOL. I. *pag.* 362.

But they may do well to consider, That a thousand *Badges* or *Liverys* bestow'd by MEN merely, can never be sufficient to entitle 'em to the same Authority as Theirs who bore the *immediate Testimony* and MIRACULOUS SIGNS of *Power*, from ABOVE. For in this case, there was need only of *Eyes*, and ordinary *Senses*, to distinguish the COMMISSION, and acknowledg the EMBASSY or MESSAGE as *divine*.

BUT allowing it ever so *certain* a Truth, „ That there has been a thousand or near „ two thousand Years *Succession* in this „ Commission of EMBASSY:" Where shall we find this *Commission* to have lain? ——How has it been supply'd still, or *renew'd*?----How often *dormant*?——How often *divided*, even in one and the same Species of Claimants?---What Party are they, among Moderns, who by virtue of any *immediate Testimonial* from *Heaven* are thus intitled?——Where are the LETTERS PATENT? *The* CREDENTIALS? For *these* shou'd, in the nature of the thing, be *open*, *visible*, and *apparent*.

A CERTAIN INDIAN of the Train of the Embassador-Princes sent to us lately from some of those *Pagan* Nations, being engag'd, one Sunday, in visiting our Churches, and happening to ask his Interpreter,

„ Who

„ Who the eminent Perſons were whom he „ obſerv'd haranguing ſo long, with ſuch „ Authority from a high Place?" was anſwer'd, „ They were *Embaſſadors* from „ the ALMIGHTY, or (according to the „ *Indian* Language) from the SUN." Whether the INDIAN took this ſeriouſly or in raillery, did not appear. But having afterwards call'd in, as he went along, at the Chapels of ſome of his Brother-Embaſſadors, of the *Romiſh* Religion, and at ſome other Chriſtian Diſſenting Congregations, where Matters, as he perceiv'd, were tranſacted with greater Privacy, and inferior State; he ask'd „ Whether *Theſe* „ alſo were *Embaſſadors* from the ſame „ Place." He was anſwer'd, „ That „ they had indeed been heretofore of the „ Embaſſy, and had Poſſeſſion of the „ ſame chief Places he had ſeen: But „ they were now ſucceeded there, by O- „ thers. If *thoſe* therefore, reply'd „ the INDIAN, were *Embaſſadors* from „ *the* SUN; *theſe*, I take for granted, are „ from *the* MOON."

SUPPOSING, indeed, one had been no *Pagan*, but *a good Chriſtian*; converſant in the original *Holy Scriptures*, but unacquainted with the Rites, Titles, Habits and Ceremonials, of which there is no mention in thoſe Writings: Might one not have inquir'd, with humble Submiſſion, in-

to this Affair? Might one not have ſoftly, and at a diſtance, apply'd for information concerning this *high* EMBASSY, and addreſſing perhaps to ſome inferior Officer or Livery-Man of *the Train*, ask'd modeſtly, „ *How* and *Whence* they came? Whoſe „ *Equipage* they appear'd in? At Whoſe „ *Charges* they were entertain'd? and by „ Whoſe *Suffrage* or *Command* appointed „ and authoriz'd?——Is it true (pray „ SIRS!) that their *Excellencys* of the preſent Eſtabliſhment, are the *ſole-commiſſion'd*? Or are there as many *real Commiſſioners* as there are Pretenders? If ſo; „ there can be no great danger for us, „ which-ever way we apply our-ſelves. „ We have ample Choice, and may adhere to *which* COMMISSION *we like* „ *beſt*. If there be only ONE ſingle „ TRUE-one; we have then, it ſeems, „ good reaſon to look about us, ſearch „ narrowly into the Affair, be ſcrupulous „ in our Choice, and (as the current *Phyſick* Bills admoniſh us) *beware of Counterfeits*; ſince there are ſo many of theſe „ abroad, with *earthly* Powers, and *temporal* COMMISSIONS, to back their „ *ſpiritual* Pretences."——

'TIS to be fear'd, in good earneſt, that the Diſcernment of this kind will prove pretty difficult; eſpecially amidſt this univerſal *Contention*, *Embroil*, and *Fury* of religious Chal-

Challengers, these high *Defiances* of contrary Believers, this zealous Opposition of *Commission* to *Commission*; and this Din of *Hel*, *Anathema's*, and *Damnations*, rais'd every where by one religious Party against another.

So far are the pretendedly *commission'd Partys* from producing their *Commission* openly, or proving it from the original Record, or Court-Rolls of Heaven, that they deny us inspection into these very Records they plead, and refuse to submit their *Title* to human Judgment or Examination.

A POET of our Nation insinuates indeed in their behalf, That they are fair enough in this respect. For when the murmuring People, speaking by their chosen ORATOR, or *Spokes-man*, to the Priests, says to 'em,

Care;
With Ease *you take what we provide with*
And we who your LEGATION *must*
maintain,
Find all your Tribe in the Commission *are;*
And none but HEAV'N *cou'd send so*
large a TRAIN;

The APOLOGIST afterwards excusing this Boldness of the People, and soothing the incens'd Priests with fairer Words,

ſays to'em, on a foot of *Moderation*, which he preſumes to be their Character:

* *You with ſuch Temper their Intemperance bear,*
To ſhew your ſolid Science does rely
So on it-ſelf, *as you no Tryal fear:*
For Arts *are weak that are of* SCEPTICKS *ſhy.*

The Poet, it ſeems, never dreamt of a time when the very *Countenance* of *Moderation* ſhou'd be out of faſhion with the Gentlemen of this Order, and the *Word* it-ſelf exploded as unworthy of their *Profeſſion*. And, indeed, ſo far are they at preſent from bearing with any SCEPTICK, or *Inquirer*, ever ſo *modeſt* or diſcreet, that to hear an Argument on a contrary ſide to theirs, or read whatever may be writ in anſwer to their particular Aſſertions, is made the higheſt Crime. Whilſt they have among themſelves ſuch Differences, and ſharp Debates, about their *heavenly* COMMISSION, and are even *in one and the ſame* Community or Eſtabliſhment, divided into different *Sects* and *Headſhips*; they will allow no particular Survey or Inſpection into the Foundations of their controverted Title. They wou'd have us inferior paſſive Mortals, amaz'd as

* GONDIBERT, Book 2. Canto 1.

as we are, and beholding with aſtoniſhment from afar theſe tremendous Subjects of Diſpute, wait blindfold the Event and final Deciſion of the Controverſy. Nor is it enough that we are merely *paſſive*. 'Tis requir'd of us, That in the midſt of this irreconcilable Debate concerning heavenly *Authoritys* and *Powers*, we ſhou'd be as confident of the Veracity of *ſome one*, as of the Impoſture and Cheat of *all the other* Pretenders: and that believing firmly there is ſtill *A real* COMMISSION at the bottom, we ſhou'd endure the Miſery of theſe Conflicts, and engage on one ſide or the other, as we happen to have our Birth or Education; till by *Fire* and *Sword*, *Execution*, *Maſſacre*, and a kind of *Depopulation* of this Earth, it be * determin'd at laſt amongſt us, „Which is the *true* COMMISSION, *excluſive* of all others, and „ ſuperior to the reſt."

HERE our *ſecular* GENTLEMAN, who in the latter end of his Diſcourſe had already made ſeveral Motions and Geſtures which betoken'd a Retreat, made his final Bow in form, and quitted the Place and Company for that time; till (as he told his Auditors) he had another Op-

* *Supra*, pag. 89.

portunity, and freſh Leiſure to hear, in his turn, whatever his *Antagoniſts* might anew object to him, in a Manner more favourable and moderate; or (if they ſo approv'd) in the ſame *Temper*, and with the ſame *Zeal* as they had done before.

TREATISE VII.

VIZ.

A NOTION OF THE HISTORICAL DRAUGHT, OR TABLATURE OF THE JUDGMENT OF HERCULES;

According to *Prodicus*,
Lib. II. Xen de Mem. Socr.

---

potiores
Herculis *arumnas credat, savosque labores,*
Et Venere, & cœnis, & plumâ Sardanapali.
Juven. Sat. X.

Printed first in the Year M. DCC. XIII.

That the Reader may more eaſily get a notion of the ſubject of this Treatiſe, he may ſuppoſe or imagine here a Picture repreſenting HERCULES, *in full vigour & bloom of youth, begirt with his Lyon's skin, and leaning on his Club, in a thoughtfull poſture. He is accoſted by two Ladies in form of Godeſſes. On one hand* PLEASURE *like a* VENUS *lolling on a low couch, & diſplaying her charms, looks upvery wishfully at* HERCULES, *pointing out to him with one hand a fine flowry vale, while ſhe ſupports her ſelf with the other: ſome draperies thrown careleſſly on the ground & hung over a tree, form the couch, and a kind of bower over her. On the other hand* VIRTUE *or* VALOUR *in the ſhape of* PALLAS, *ſtanding on one foot, with the other rais'd on a ſtep of earth or ſtone, ſeems very earneſt in adviſing* HERCULES *to follow a narrow path on a ſteep hill, which ſhe points out to him with one hand, while ſhe holds in the other the Imperial ſword, with the handle downward, & the point up to her ſhoulder. On the ground behind this Lady lye a helmet & a bit of a bridle; and behind the other Lady are ſeen ſome fine vaſes and pieces of imboſt plate.*

THE JUDGMENT OF *HERCULES.*

INTRODUCTION.

(1) BEFORE we enter on the Examination of our Hiſtorical Sketch, it may be proper to remark, that by the word *Tablature* (for which we have yet no name in *Engliſh*, beſides the general one of *Picture*) we denote, according to the original word TABULA, a Work not only diſtinct from a mere *Portraiture*, but from all thoſe wilder ſorts of Painting which are in a manner abſolute, and independent; ſuch as the Paintings *in Freſco* upon

the Walls, the Cielings, the Stair-Caſes, the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) ACCORDINGLY we are to underſtand, that it is not merely the Shape or Dimenſion of a Cloth, or Board, which denominates the *Piece* or *Tablature*; ſince a Work of this kind may be compos'd of any colour'd Subſtance, as it may of any Form; whether ſquare, oval or round. But 'tis then that in Painting we may give to any particular Work the Name of *Tablature*, when the Work is in reality "*a Sin-*"*gle Piece*, comprehended in one *View*, " and form'd according to *one ſingle* In-" telligence, Meaning, or Deſign; which " conſtitutes a *real* WHOLE, by a mutual " and neceſſary Relation of its Parts, the " ſame as of the Members in a natural " Body." So that one may ſay of a Picture compos'd of any number of Figures differently rang'd and without any regard to this Correſpondency or Union deſcrib'd, That it is no more a real *Piece* or *Tablature* than a Picture wou'd be a Man's *Picture*, or proper *Portraiture*, which repreſented on the ſame Cloth, in different places, the Legs, Arms, Noſe, and Eyes of ſuch a Perſon, without adjuſting them according to the true Proportion, Air, and Character which belong'd to him.

(3.) THIS

(3.) THIS Regulation has place even in the inferior degrees of Painting; ſince the mere Flower-Painter is, we ſee, oblig'd to ſtudy the Form of *Feſtons*, and to make uſe of a peculiar Order, or Architecture of *Vaſes*, *Jars*, *Canniſters*, *Pedeſtals*, and other Inventions, which ſerve as *Machines*, to frame a certain proportionate Aſſemblage, or united Maſs; according to the Rules of Perſpective; and with regard as well to the different ſhapes and ſizes of his ſeveral Flowers, as to the harmony of Colours reſulting from the whole: this being the only thing capable of rendring his Work worthy the name of a *Compoſition* or *real Piece*.

(4.) So much the more, therefore, is this Regulation applicable to *Hiſtory Painting*, where not only *Men*, but *Manners*, and human Paſſions are repreſented. Here *the Unity of Deſign* muſt with more particular exactneſs be preſerv'd, according to the juſt Rules of poetick Art; that in the Repreſentation of any Event, or remarkable Fact, the *Probability*, or *ſeeming Truth* (which is the *real Truth* of Art) may with the higheſt advantage be ſupported and advanc'd: as we ſhall better underſtand in the Argument which follows on the hiſtorical *Tablature* of *The Judgment of* HERCULES; who being young, and re-

tir'd to a ſolitary place in order to deliberate on the Choice he was to make of the different ways of Life, was accoſted (as our Hiſtorian relates) by the two Goddeſſes, VIRTUE and PLEASURE. 'Tis on the iſſue of the Controverſy between the *Two*, that the Character of HERCULES depends. So that we may naturally give to this Piece and Hiſtory, as well the Title of *The Education*, as *the Choice* or *Judgment of* HERCULES.

CHAP. I.

Of the general Conſtitution or Ordonnance of the Tablature.

(1.) THIS Fable or Hiſtory may be variouſly repreſented, according to the Order of Time:

Either in the inſtant when the two Goddeſſes (VIRTUE and PLEASURE) accoſt HERCULES;

Or when they are enter'd on their Diſpute;

Or when their Diſpute is already far advanc'd, and VIRTUE ſeems to gain her Cauſe.

(2.) ACCORDING to the *firſt* Notion, HERCULES muſt of neceſſity ſeem ſurpriz'd

surpriz'd on the first appearance of such miraculous Forms. He admires, he contemplates; but is not yet ingag'd or interested. According to the *second* Notion, he is interested, divided, and in doubt. According to the *third*, he is wrought, agitated, and torn by contrary Passions. 'Tis the last Effort of the vitious one, striving for possession over him. He agonizes, and with all his Strength of Reason endeavours to overcome himself:

Et premitur ratione animus, vincique la- (*borat.*

(3.) OF these different Periods of Time, the latter has been chosen; as being the only one of the three, which can well serve to express *the grand Event*, or consequent *Resolution* of HERCULES, and the *Choice* he actually made of a Life full of Toil and Hardship, under the conduct of VIRTUE, for the deliverance of Mankind from Tyranny and Oppression. And 'tis to such *a Piece*, or *Tablature*, as represents this Issue of the Ballance, in our pondering Hero, that we may justly give the Title of *the Decision or Judgment of* HERCULES.

(4.) THE same History may be represented yet according to a *fourth* Date or Period: as at the time when HERCULES is intirely won by *Virtue*. But then the signs of this resolute Determination reign-

ing

ing abſolutely in the Attitude, and Air of our young Hero; there wou'd be no room left to repreſent his Agony, or inward Conflict, which indeed makes the principal Action *here*; as it wou'd do in a *Poem*, were this Subject to be treated by a good Poet. Nor wou'd there be any more room left in this caſe, either for the perſuaſive Rhetorick of VIRTUE (who muſt have already ended her Diſcourſe) or for the inſinuating Addreſs of PLEASURE, who having loſt her Cauſe, muſt neceſſarily appear diſpleas'd, or out of humour: a Circumſtance which wou'd no way ſute her Character.

(5.) IN the original Story or Fable of this Adventure of our young HERCULES, 'tis particularly noted, that PLEASURE, advancing haſtily before VIRTUE, began her Plea, and was heard with prevention; as being firſt in turn. And as this Fable is wholly *philoſophical* and *moral*, this Circumſtance in particular is to be conſider'd as eſſential.

(6.) In this *third* Period therefore of our Hiſtory (dividing it, as we have done, into *four* ſucceſſive Dates or Points of Time) HERCULES being Auditor, and attentive, ſpeaks not. PLEASURE has ſpoken. VIRTUE is ſtill ſpeaking. She is about the middle, or towards the end of her

her Diſcourſe; in the place where, according to juſt Rhetorick, the higheſt Tone of Voice and ſtrongeſt Action are employ'd.

(7.) 'TIS evident, that every Maſter in Painting, when he has made choice of the determinate Date or Point of Time, according to which he wou'd repreſent his Hiſtory, is afterwards debar'd the taking advantage from any other Action than what is immediately preſent, and belonging to that ſingle Inſtant he deſcribes. For if he paſſes the preſent only for a moment, he may as well paſs it for many years. And by this reckoning he may with as good right repeat the ſame Figure ſeveral times over, and in one and the ſame Picture repreſent HERCULES in his Cradle, ſtruggling with the Serpents; and the ſame HERCULES of full Age, fighting with the *Hydra*, with *Anteus*, and with *Cerberus*: which wou'd prove a mere confus'd Heap, or Knot of Pieces, and not a ſingle intire *Piece*, or *Tablature*, of the hiſtorical kind.

(8.) IT may however be allowable, on ſome occaſions, to make uſe of certain *enigmatical* or *emblematical* Deviſes, to repreſent a future Time: as when HERCULES, yet a mere Boy, is ſeen holding a ſmall Club, or wearing the Skin of a young Lion. For ſo we often find him in the

the beſt *Antiques*. And tho Hiſtory had never related of HERCULES; that being yet very young, he kill'd a Lion with his own hand; this Repreſentation of him wou'd nevertheleſs be intirely conformable to *poetick Truth*; which not only admits, but neceſſarily preſuppoſes *Prophecy* or *Prognoſtication*, with regard to the Actions, and Lives of Heroes and Great Men. Beſides that as to our Subject, in particular, the natural Genius of HERCULES, even in his tendereſt Youth, might alone anſwer for his handling ſuch Arms as theſe, and bearing, as it were in play, theſe early tokens of the future Hero.

(9.) To preſerve therefore a juſt Conformity with *hiſtorical Truth*, and with the *Unity of Time* and *Action*, there remains no other way by which we can poſſibly give a hint of any thing future, or call to mind any thing paſt, than by ſetting in view ſuch Paſſages or Events as have actually ſubſiſted, or according to Nature might well ſubſiſt, or happen together in *one and the ſame* inſtant. And this is what we may properly call *The Rule of Conſiſtency*.

(10.) How is it therefore poſſible, ſays one, to expreſs a Change of Paſſion in any Subject, ſince this Change is made by Succeſſion; and that in this caſe the Paſſion which is underſtood as preſent, will require

quire a Diſpoſition of Body and Features wholly different from the Paſſion which is over, and paſt? To this we anſwer, That notwithſtanding the Aſcendency or Reign of the principal and immediate Paſſion, the Artiſt has power to leave ſtill in his Subject the Tracts or Footſteps of its Predeceſſor: ſo as to let us behold not only a riſing Paſſion together with a declining one; but, what is more, a ſtrong and determinate Paſſion, with its contrary already diſcharg'd and baniſh'd. As for inſtance, when the plain Tracts of Tears new fallen, with other freſh tokens of Mourning and Dejection, remain ſtill in a Perſon newly tranſported with Joy at the ſight of a Relation or Friend, who the moment before had been lamented as one deceas'd or loſt.

(11) AGAIN, by the ſame means which are employ'd to call to mind *the Paſt*, we may anticipate *the Future*: as wou'd be ſeen in the caſe of an able Painter, who ſhou'd undertake to paint this Hiſtory of HERCULES according to the third Date or Period of Time propos'd for our hiſtorical Tablature. For in this momentary Turn of Action, HERCULES remaining ſtill in a ſituation expreſſive of Suſpence and Doubt, wou'd diſcover nevertheleſs that the Strength of this inward Conflict was over, and that Victory began now to declare her-ſelf in favour of *Virtue*. This Tranſition,

Tranſition, which ſeems at firſt ſo myſterious a Performance, will be eaſily comprehended, if one conſiders, That the Body, which moves much ſlower than the Mind, is eaſily out-ſtrip'd by this latter; and that the Mind on a ſudden turning itſelf ſome new way, the nearer ſituated and more ſprightly parts of the Body (ſuch as the Eyes, and Muſcles about the Mouth and Forehead) taking the alarm, and moving in an inſtant, may leave the heavier and more diſtant parts to adjuſt themſelves, and change their Attitude ſome moments after.

(12.) THIS different Operation may be diſtinguiſh'd by the names of *Anticipation* and *Repeal*.

(13.) IF by any other method an Artiſt ſhou'd pretend to introduce into his Piece any portion of Time, future or paſt, he muſt either ſin directly againſt the Law of *Truth* and *Credibility*, in repreſenting things contrary and incompatible; or againſt that Law of *Unity* and *Simplicity of Deſign*, which conſtitutes the very Being of his Work. This particularly ſhews it-ſelf in a Picture, when one is neceſſarily left in doubt, and unable to determine readily, *Which* of the diſtinct ſucceſſive parts of the Hiſtory or Actions is that *very-one* repreſented in the Deſign. For even here the caſe

caſe is the ſame as the other C[illegible] ces of Poetry and Painting: "That "is principal or chief, ſhou'd immediate "ly ſhew it-ſelf, without leaving the Mind "in any uncertainty."

(14.) ACCORDING to this Rule of the *Unity of Time*, if one ſhou'd aſk an Artiſt, who had painted this Hiſtory of *The Judgment of* HERCULES, "*Which "of theſe four Periods or Dates of Time "above propos'd he intended in his Pic-"ture to repreſent; "and it ſhou'd happen that he cou'd not readily anſwer, 'Twas this, or that: It wou'd appear plainly he had never form'd a *real Notion* of his Workmanſhip, or of the Hiſtory he intended to repreſent. So that when he had executed even to a Miracle all thoſe other Beautys requiſite in *a Piece*, and had fail'd in this ſingle one, he wou'd from hence alone

* If the ſame Queſtion concerning the *inſtantaneous* Action or preſent Moment of Time, were apply'd to many famous hiſtorical Paintings much admir'd in the World, they wou'd be found very defective: as we may learn by the Inſtance of that ſingle Subject of ACTEON, one of the commoneſt in Painting. Hardly is there any where ſeen a Deſign of this poetical Hiſtory, without a ridiculous Anticipation of the *Metamorphoſis*. The Horns of ACTEON, which are the Effect of a Charm, ſhou'd naturally wait the execution of that Act in which the Charm conſiſts. Till the Goddeſs therefore has thrown her Caſt, the Hero's Perſon ſuffers not any Change. Even while the Water flies, his Forehead is ſtill ſound. But in the uſual Deſign we ſee it otherwiſe. The Horns are already *ſpronted*, if not full grown: and the Goddeſs is ſeen watering the *Sprouts*.

prov'd to be in truth no *Hiſtory-Painter*, or Artiſt in the kind, who underſtood not ſo much as how to form the real Deſign of a *hiſtorical Piece*.

CHAP. II.

Of the Firſt or Principal Figure.

(1.) TO apply therefore what has been ſaid above to our immediate Deſign or *Tablature* in hand; we may obſerve, in the firſt place, with regard to HERCULES, (the *firſt* or *principal Figure* of our Piece) that being plac'd in the middle, between the two Goddeſſes, he ſhou'd by a skilful Maſter be ſo drawn, as even ſetting aſide the Air and Features of the Face, it ſhou'd appear by the very Turn, or Poſition of the Body alone, that this young Hero had not wholly quitted the ballancing or pondering part. For in the manner of his turn towards the worthier of theſe Goddeſſes, he ſhou'd by no means appear ſo averſe or ſeparate from the other, as not to ſuffer it to be conceiv'd of him, that he had ever any inclination for her, or had ever hearken'd to her Voice. On the contrary, there ought to be ſome hopes yet remaining for this latter Goddeſs PLEASURE, and ſome regret apparent in HERCULES

CULES. Otherwiſe we ſhou'd paſs immediately from the *third* to the *fourth* Period; or at leaſt confound one with the other.

(2.) HERCULES, in this Agony deſcrib'd, may appear either ſitting, or ſtanding: tho it be more according to probability for him to appear ſtanding; in regard to the preſence of the two Goddeſſes, and by reaſon the caſe is far from being the ſame *here* as in *The Judgment of* PARIS; where the intereſted Goddeſſes plead their Cauſe before their Judg. Here the Intereſt of HERCULES himſelf is at ſtake. 'Tis *his own* Cauſe which is trying. He is in this reſpect not ſo much *the Judg*, as he is in reality *the Party judg'd.*

(3.) THE ſuperior and commanding Paſſion of HERCULES may be expreſs'd either by *a ſtrong Admiration*, or by an Admiration which holds chiefly of *Love.*

——*Ingenti perculſus amore.*

(4.) IF the latter be us'd, then the reluctant Paſſion, which is not yet wholly overcome, may ſhew it-ſelf in Pity and Tenderneſs, mov'd in our Hero by the thought of thoſe Pleaſures and Companions of his Youth, which he is going for ever to abandon. And in this ſenſe HERCULES may look either on the one or the other

other of the Goddeſſes, with this difference; That if he looks on *Pleaſure*, it ſhou'd be faintly, and as turning his Eyes back with Pity; having ſtill his Action and Geſture turn'd the other way towards *Virtue*. If, on the contrary, he looks on *Virtue*; it ought to be earneſtly, and with extreme attention, having ſome part of the Action of his Body inclining ſtill towards *Pleaſure*, and diſcovering by certain Features of Concern and Pity, intermix'd with the commanding or conquering Paſſion, that the Deciſion he is about to make in favour of *Virtue*, coſt him not a little.

(5.) IF it be thought fit rather to make uſe of Admiration, merely to expreſs the *commanding* Paſſion of HERCULES: then the *reluctant-one* may diſcover it-ſelf in a kind of Horror, at the thought of the Toil and Labour, to be ſuſtain'd in the rough rocky way apparent on the ſide of VIRTUE.

(6.) AGAIN, HERCULES may be repreſented as looking neither towards VIRTUE nor PLEASURE, but as turning his Eyes either towards the mountainous rocky Way pointed out to him by VIRTUE, or towards the flowry Way of the Vale and Meadows, recommended to him by PLEASURE. And to theſe different Attitudes may be apply'd the ſame

Rules

Rules for the Expreſſion of the *Turn* or *Ballance of Judgment* in our penſive Hero.

(7.) WHATEVER may be the manner choſen of the deſigning of this Figure of HERCULES, according to that part of the Hiſtory in which we have taken him; 'tis certain he ſhou'd be ſo drawn, as neither by the opening of his mouth, or by any other ſign, to leave it in the leaſt dubious whether he is ſpeaking or ſilent. For 'tis abſolutely requiſite that *Silence* ſhou'd be diſtinctly characteriz'd in HERCULES, not only as the natural effect of his ſtrict Attention, and the little leiſure he has from what paſſes at this time within his breaſt; but in order withal to give that appearance of Majeſty and Superiority becoming the Perſon and Character of pleading VIRTUE; who by her Eloquence and other Charms has ere this made her-ſelf miſtreſs of the Heart of our enamour'd Hero:

* —*Pendetque iterum narrantis ab ore.*

This Image of *the Sublime* in the Diſcourſe and Manner of VIRTUE, wou'd be utterly loſt, if in the inſtant that ſhe employ'd the greateſt Force of Action, ſhe ſhou'd appear to be interrupted by the ill-tim'd Speech, Reply, or Utterance of her Auditor. Such a Deſign or Repreſentation as this, wou'd prove contrary to Order,

* Virg. Æn. Lib. 4. ver. 79.

contrary to the Hiſtory, and to the *Decorum*, or Decency of Manners. Nor can one well avoid taking notice here, of that general Abſurdity committed by many of the eſteem'd great Maſters in Painting; who in one and the ſame Company, or Aſſembly of Perſons jointly employ'd, and united according to the Hiſtory, in one ſingle or common Action, repreſent to us not only *two* or *three*, but *ſeveral*, and ſometimes *all* ſpeaking at once. Which muſt naturally have the ſame effect on the Eye, as ſuch a Converſation wou'd have upon the Ear were we in reality to hear it.

CHAP. III.

Of the Second Figure.

(1.) AFTER what has been ſaid on the Subject of HERCULES, it appears plainly what the *Attitude* muſt be of our ſecond Figure, VIRTUE; who, as we have taken her in this particular Period of our Hiſtory, muſt of neceſſity be *ſpeaking* with all the Force of Action, ſuch as wou'd appear in an excellent Orator, when at the height, and in the moſt affecting part of his Diſcourſe.

(2.) SHE ought therefore to be drawn *ſtanding*; ſince 'tis contrary to all probable Ap-

Appearance, and even to Nature it-ſelf, that in the very Heat and higheſt Tranſport of Speech, the ſpeaker ſhou'd be ſeen ſitting, or in any Poſture which might expreſs Repoſe.

(3.) SHE may be *habited* either as an AMAZON, with the Helmet, Lance, and in the Robe or Veſt of PALLAS: or as any other of the *Virtues*, *Goddeſſes*, or *Heroines*, with the plain original Crown, without Rays, according to genuine Antiquity. Our Hiſtory makes no mention of a Helmet, or any other Armour of VIRTUE. It gives us only to underſtand that ſhe was dreſs'd neither negligently, nor with much ſtudy or ornament. If we follow this latter method, we need give her only in her hand the Imperial or * Magiſterial Sword; which is her true characteriſtick Mark, and wou'd ſufficiently diſtinguiſh her, without the Helmet, Lance, or other military Habit. And in this manner the oppoſition between her-ſelf and her Rival wou'd be ſtill more beautiful and regular.—"But this Beauty, ſays one, wou'd be diſcoverable only "by the Learned."—Perhaps ſo. But then again there wou'd be no loſs for others: ſince no-one wou'd find this Piece the leſs intelligible on the account of this Regulation. On the contrary, one who chanc'd to know

* Parazonium.

little of Antiquity in general, or of this Hiſtory in particular, wou'd be ſtill further to ſeek, if upon ſeeing an armed Woman in the Piece, he ſhou'd repreſent to himſelf either a PALLAS, a BELLONA, or any other warlike Form, or Deity of the female kind.

(4) As for the *Shape*, *Countenance*, or Perſon of VERTUE; that which is uſually given to PALLAS may fitly ſerve as a Model for this Dame; as on the other ſide, that which is given to VENUS may ſerve in the ſame manner for her Rival. The Hiſtorian whom we follow, repreſents VIRTUE to us as a Lady of a goodly Form, tall and majeſtick. And by what he relates of her, he gives us ſufficiently to underſtand, that tho ſhe was neither lean, nor of a tann'd Complexion, ſhe muſt have diſcover'd however, by the Subſtance and Colour of her Fleſh, that ſhe was ſufficiently accuſtom'd to exerciſe. PLEASURE, on the other hand, by an exact Oppoſition, is repreſented in better caſe, and of a Softneſs of Complexion; which ſpeaks her Manners, and gives her a middle Character between the Perſon of a VENUS, and that of a BACCHINAL *Nymph*.

(5.) As for the *Poſition*, or *Attitude* of VIRTUE; tho in a hiſtorical Piece, ſuch as ours is deſign'd, 'twou'd on no account be proper to have immediate recourſe to the

the way of *Emblem*; one might, on this occaſion, endeavour nevertheleſs by ſome artifice, to give our Figure, as much as poſſible, the reſemblance of the ſame *Goddeſs*, as ſhe is ſeen on Medals, and other antient *emblematick* Pieces of like nature. In this view, ſhe ſhou'd be ſo deſign'd, as to ſtand firm with her full poiſe upon one foot, having the other a little advanc'd, and rais'd on a broken piece of ground or rock, inſtead of the Helmet or little Globe on which we ſee her uſually ſetting her foot, as triumphant, in thoſe Pieces of the *emblematick* kind. A particular advantage of this Attitude, ſo judiciouſly aſſign'd to VIRTUE by antient Maſters, is, that it expreſſes as well her aſpiring Effort, or Aſcent towards the Stars and Heaven, as her Victory and Superiority over Fortune and the World. For ſo the Poets have, of old, deſcrib'd her.

* ——— *Negata tentat iter via.*
† *Virtutiſque viam deſerit arduæ.*

And in our Piece particularly, where the *arduous* and *rocky way* of VIRTUE requires to be emphatically repreſented; the aſcending Poſture of this Figure, with one Foot advanc'd, in a ſort of climbing Action, over the rough and thorny Ground, muſt of neceſ-

* Horat Lib. 3. Od. 2.
† Idem ibid. Od. 24.

neceſſity, if well executed, create a due effect, and add to the Sublime of this * antient *Poetick* Work.

(6.) As for the *Hands* or *Arms*, which in real Oratory, and during the ſtrength of Elocution, muſt of neceſſity be active; 'tis plain in reſpect of our Goddeſs, that the Arm in particular which ſhe has free to herſelf, and is neither incumber'd with Lance or Sword, ſhou'd be employ'd another way, and come in, to ſecond the Diſcourſe, and accompany it, with a juſt Emphaſis and Action. Accordingly, VIRTUE wou'd then be ſeen with this Hand, turn'd either *upwards* to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the ſame ſublime ſenſe; or *downwards* to the flowry Way and Vale, as in a deteſting manner, and with abhorrence of what paſſes there; or laſt of all (in a diſdainful ſenſe, and with the ſame appearance of Deteſtation) againſt PLEASURE herſelf. Each Manner wou'd have its peculiar advan-

* *As antient as the Poet* HESIOD, *which appears by the following Verſes, cited by our Hiſtorian, as the Foundation, or firſt Draught of this* HERCULEAN *Tablature*

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἐστιν ἑλέσθαι
Ῥηϊδίως. λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει·
Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν,
Καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηϊδίη δ' ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.

advantage. And the beſt Profit ſhou'd be made of this Arm and Hand at liberty, to expreſs either the *Diſapprobation* or the *Applauſe* propos'd. It might prove, however, a conſiderable advantage to our Figure of VIRTUE, if holding the Lance, or Imperial Sword, ſlightly, with one of her Hands ſtretch'd downwards, ſhe cou'd, by that very Hand and Action, be made to expreſs *the latter* meaning; opening for that purpoſe ſome of the lower Fingers of this Hand, in a refuſing or repelling manner; whilſt with the other Arm and Hand at liberty, ſhe ſhou'd expreſs as well *the former* meaning, and point out to HERCULES the way which leads to Honour, and the juſt Glory of heroick Actions.

(7.) FROM all theſe Circumſtances of Hiſtory, and Action, accompanying this important Figure, the difficulty of the Deſign will ſufficiently appear, to thoſe who carry their Judgment beyond the *mere Form*, and are able to conſider the Character of the *Paſſion* to which it is ſubjected. For where a real Character is mark'd, and *the inward Form* peculiarly deſcrib'd, 'tis neceſſary *the outward* ſhou'd give place. Whoever shou'd expect to ſee our Figure of VIRTUE, in the exact Mein of a *fine Talker*, curious in her Choice of Action, and forming it according to the uſual Decorum, and regular Movement of one of the

fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece. Such ſtudy'd Action and artificial Geſture may be allow'd to the Actors and Actrices of the Stage. But the good Painter muſt come a little nearer to TRUTH, and take care that his Action be not *theatrical*, or at ſecond hand; but *original*, and drawn from NATURE her-ſelf. Now altho in the ordinary Tenor of Diſcourſe, the Action of the Party might be allow'd to appear ſo far govern'd and compos'd by Art, as to retain that regular *Contraſte* and nice Ballance of Movement which Painters are apt to admire as the chief Grace of Figures; yet in this particular caſe, where the natural Eagerneſs of Debate, ſupported by a thorow Antipathy and Animoſity, is join'd to a ſort of *enthuſiaſtick Agitation* incident to our prophetick Dame, there can be little of that faſhionable Mein, or genteel Air admitted. The Painter who, in ſuch a Piece as we deſcribe, is bound to preſerve the heroick Style, will doubtleſs beware of repreſenting his Heroine as a mere *Scold*. Yet this is certain, That it were better for him to expoſe himſelf to the Meanneſs of ſuch a Fancy, and paint his Lady in a high Rant, according to the common Weakneſs of the Sex, than to engage in the Embelishment of the mere *Form*; and forgetting the Character of Severity and Reprimand belonging to the illuſtrious Rival, preſent

her

her to us a fair ſpecious Perſonage, free of Emotion, and without the leaſt Bent of Movement which shou'd expreſs the real *Pathetick* of the kind.

CHAP. IV.

Of the Third Figure.

(1.) CONCERNING PLEASURE there needs little to be ſaid, after what has been already remark'd in relation to the two preceding Figures. The Truth of *Appearance*, that of *Hiſtory*, and even the *Decorum* it-ſelf (according to what has been explain'd above) require evidently that in this Period or Inſtant deſcrib'd PLEASURE ſhou'd be found ſilent. She can have no other Language allow'd her than that merely of *the Eyes*. And 'twou'd be a happy Management for her in the Deſign, if in turning her Eyes to meet thoſe of HERCULES, ſhe ſhou'd find his Head and Face already turn'd ſo much on the contrary ſide, as to ſhew it impoſſible for her as yet to diſcover the growing Paſſion of this Hero in favour of her Rival. By this means ſhe might ſtill with good right retain her fond Airs of Dalliance and Courtſhip; as having yet diſcover'd no reaſon ſhe has to be diſſatisfy'd.

(2.) SHE may be drawn either *ſtanding*, *leaning*, *ſitting*, or *lying*; without a Crown, or crown'd either with Roſes, or with Myrtle; according to the Painter's Fancy. And ſince in this *third* Figure the Painter has ſo great a liberty left him, he may make good advantage of it for the other *two*, to which *this latter* may be ſubjected, as the laſt in order, and of leaſt conſequence.

(3.) THAT which makes the greateſt difficulty in the Diſpoſition or Ordonnance of this Figure PLEASURE, is, that notwithſtanding the ſupine Air and Character of Eaſe and Indolence, which ſhou'd be given her, ſhe muſt retain ſtill ſo much Life and Action, as is ſufficient to expreſs her *perſuaſive Effort*, and Manner of *Indication* towards her proper Paths; thoſe of the flowery kind, and Vale below, whither ſhe wou'd willingly guide our Hero's ſteps. Now ſhou'd this *Effort* be over-ſtrongly expreſs'd; not only the ſupine Character and Air of Indolence wou'd be loſt in this Figure of PLEASURE; but, what is worſe, the Figure wou'd ſeem to ſpeak, or at leaſt appear ſo, as to create a double Meaning, or *equivocal Senſe* in painting; which wou'd deſtroy what we have eſtabliſh'd as fundamental, concerning the abſolute Reign of *Silence* thro'out the reſt of the Piece, in favour of VIRTUE, the

ſole

ſole ſpeaking Party at this Inſtant, or third Period of our Hiſtory.

(4.) ACCORDING to a Computation, which in this way of Reaſoning might be made, of the whole *Motion* or *Action* to be given to our Figure of PLEASURE; ſhe ſhou'd ſcarce have *one fifth* reſerv'd for that which we may properly call *active* in her, and have already term'd her *perſuaſive* or *indicative Effort*. All beſides ſhou'd be employ'd to expreſs (if one may ſay ſo) her *Inaction*, her *Supineneſs*, *Effeminacy*, and *indulgent Eaſe*. The Head and Body might intirely favour this latter Paſſion. One Hand might be abſolutely reſign'd to it; ſerving only to ſupport, with much ado, the lolling lazy Body. And if the other Hand be requir'd to expreſs ſome kind of Geſture or Action toward the Road of Pleaſures recommended by this Dame, the Geſture ought however to be ſlight and negligent, in the manner of one who has given over ſpeaking, and appears weary and ſpent.

(5.) FOR the *Shape*, the *Perſon*, the *Complexion*, and what elſe may be further remark'd as to the *Air* and *Manner* of PLEASURE; all this is naturally comprehended in the Oppoſition, as above ſtated, between *Her-ſelf* and VIRTUE.

CHAP. V.

Of the Ornaments of the Piece; and chiefly of the Drapery, and Perſpective.

(1.) 'TIS ſufficiently known, how great a liberty Painters are us'd to take, in the colouring of their Habits, and of other Draperys belonging to their hiſtorical Pieces. If they are to paint a *Roman* People, they repreſent 'em in different Dreſſes; tho it be certain the common People among 'em were habited very near alike, and much after the ſame colour. In like manner, the *Egyptians*, *Jews*, and other antient Nations, as we may well ſuppoſe, bore in this particular their reſpective Likeneſs or Reſemblance one to another, as at preſent the *Spaniards*, *Italians*, and ſeveral other People of *Europe*. But ſuch a Reſemblance as this wou'd, in the way of Painting, produce a very untoward effect, as may eaſily be conceiv'd. For this reaſon the Painter makes no ſcruple to introduce *Philoſophers*, and even *Apoſtles*, in various Colours, after a very extraordinary manner. 'Tis here that the *hiſtorical Truth* muſt of neceſſity indeed give way to that which we call *poetical*, as being govern'd not ſo much by *Reality*, as by *Probability*,

or

or *plauſible Appearance*. So that a Painter, who uſes his Privilege or Prerogative in this reſpect, ought however to do it cautiouſly, and with diſcretion. And when occaſion requires that he ſhou'd preſent us his *Philoſophers* or *Apoſtles* thus variouſly colour'd, he muſt take care at leaſt ſo to mortify his Colours, that theſe plain poor Men may not appear, in his Piece, adorn'd like ſo many Lords or Princes of the modern Garb.

(2.) IF, on the other hand, the Painter ſhou'd happen to take for his Subject ſome ſolemn Entry or Triumph, where, according to the Truth of *Fact*, all manner of Magnificence had without doubt been actually diſplay'd, and all ſorts of bright and dazling Colours heap'd together and advanc'd, in emulation, one againſt another; he ought on this occaſion, in breach of the *hiſtorical Truth*, or Truth *of Fact*, to do his utmoſt to diminiſh and reduce the exceſſive Gayety and Splendor of thoſe Objects, which wou'd otherwiſe raiſe ſuch a Confuſion, Oppugnancy, and Riot of Colours, as wou'd to any judicious Eye appear abſolutely intolerable.

(3.) IT becomes therefore an able Painter in this, as well in the other parts of his Workmanſhip, to have regard principally, and above all, to the Agreement or

Correſpondency of things. And to that end 'tis neceſſary he ſhou'd form in his Mind a certain Note or Character of *Unity*, which being happily taken, wou'd, out of the many Colours of his Piece, produce (if one may ſay ſo) *a particular diſtinct Species* of an original kind: like thoſe Compoſitions in Muſick, where among the different Airs (ſuch as *Sonatas*, *Entrys*, or *Sarabands*,) there are different and diſtinct Species; of which we may ſay in particular, as to each, „ That it has its own „ proper Character or Genius, peculiar to „ it-ſelf."

(4.) THUS the *Harmony* of Painting requires, „ That in whatever *Key* the „ Painter begins his Piece, he shou'd be „ ſure to finiſh it in the ſame."

(5.) THIS Regulation turns on the *principal Figure*, or on the two or three which are *eminent*, in a Tablature compos'd of many. For if the Painter happens to give a certain Height or Richneſs of colouring to his principal Figure; the reſt muſt in proportion neceſſarily partake this Genius. But if, on the contrary, the Painter ſhou'd have chanc'd to give a ſofter Air, with more Gentleneſs and Simplicity of colouring, to his principal Figure; the reſt muſt bear a Character proportionable, and appear in an extraordinary Simplicity; that

that one and the ſame Spirit may, without conteſt, reign thro' the whole of his Deſign.

(6.) OUR Hiſtorical Draught of HERCULES will afford us a very clear example in the caſe. For conſidering that the Hero is to appear on this occaſion retir'd and gloomy; being withal in a manner naked, and without any other Covering than a Lion's Skin, which is it ſelf of a yellow and dusky colour; it wou'd be really impracticable for a Painter to repreſent this principal Figure in any extraordinary brightneſs or luſtre. From whence it follows, that in the other inferior Figures or ſubordinate parts of the Work, the Painter muſt neceſſarily make uſe of ſuch ſtill quiet Colours, as may give to the whole Piece a Character of Solemnity and Simplicity, agreeable with it-ſelf. Now ſhou'd our Painter honeſtly go about to follow his Hiſtorian, according to the literal Senſe of the Hiſtory, which repreſents VIRTUE to us in a reſplendent Robe of the pureſt and moſt gloſſy White; 'tis evident he muſt after this manner deſtroy his Piece. The *good Painter* in this, as in all other occaſions of like nature, muſt do as the *good Poet*; who undertaking to treat ſome common and known Subject, refuſes however to follow ſtrictly, like a mere Copyiſt or Tranſlator, any preceding Poet or Hiſtorian; but ſo orders it, that his Work in it-ſelf

it-ſelf becomes really new and original.

* *Publica materies privati juris erit, ſi*
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres.

(7.) As for what relates to the *Perſpective* or *Scene* of our hiſtorical Piece, it ought ſo to preſent it-ſelf, as to make us inſtantly conceive that 'tis in the Country, and in a place of Retirement, near ſome Wood or Foreſt, that this whole Action paſſes. For 'twou'd be impertinent to bring *Architecture* or Buildings of whatever kind in view, as tokens of Company, Diverſion, or Affairs, in a place purpoſely choſen to denote Solitude, Thoughtfulneſs, and premeditated Retreat. Beſides, that according to the Poets (our Guides and Maſters in this Art) neither the Goddeſſes, nor other divine Forms of whatever kind, car'd ever to preſent themſelves to human Sight, elſewhere than in theſe deep Receſſes. And 'tis worth obſerving here, how particularly our philoſophical Hiſtorian affects to ſpeak, by way of prevention, of the ſolitary place where HERCULES was retir'd, and of his Thoughtfulneſs preceding this Apparition: which from theſe Circumſtances may be conſtru'd hence-

* Horat. de Art. Poet. ver. 131.

hence-forward as a mere *Dream*; but as ſuch, a truly rational, and *divine* one.

(8.) As to the *Fortreſs*, *Temple*, or *Palace* of VIRTUE, ſituated on a Mountain, after the emblematical way; as we ſee repreſented in ſome Pieces form'd upon this Subject; there is nothing of this kind expreſs'd by our Hiſtorian. And ſhou'd this or any thing of a like nature preſent itſelf in our Deſign, it wou'd fill the Mind with foreign Fancys, and myſterious Views, no way agreeable to the Taſte and Genius of this Piece. Nor is there any thing, at the ſame time, on PLEASURE'S ſide, to anſwer, by way of oppoſition, to this *Palace* of VIRTUE; which, if expreſs'd, wou'd on this account deſtroy the juſt Simplicity and Correſpondency of our Work.

(9.) ANOTHER Reaſon againſt the *Perſpective*-part, the *Architecture*, or other ſtudy'd Ornaments of the *Landskip*-kind, in this particular Piece of ours, is, That in reality there being no occaſion for theſe Appearances, they wou'd prove a mere Incumbrance to the Eye, and won'd of neceſſity diſturb the Sight, by diverting it from that which is principal, the *Hiſtory* and *Fact*. Whatſoever appears in a hiſtorical Deſign, which is not eſſential to the Action, ſerves only to confound the Repreſentation, and perplex the Mind: more

particularly,

particularly, if theſe *Epiſodick* parts are ſo lively wrought, as to vie with the principal Subject, and contend for Precedency with the *Figures* and *human Life*. A juſt Deſign, or Tablature, ſhou'd, at firſt view, diſcover, What *Nature* it is deſign'd to imitate; what *Life*, whether of the higher or lower kind, it aims chiefly to repreſent. The Piece muſt by no means be equivocal or dubious; but muſt with eaſe diſtinguiſh it-ſelf, either as *hiſtorical* and *moral*, or as *perſpective* and merely *natural*. If it be *the latter* of theſe Beautys, which we deſire to ſee delineated according to its perfection, then *the former* muſt give place. The *higher* Life muſt be allay'd, and in a manner diſcountenanc'd and obſcur'd; whilſt the *lower* diſplays it-ſelf, and is exhibited as principal. Even that which according to a Term of Art we commonly call *Still-Life*, and is in reality of the laſt and loweſt degree of Painting, muſt have its Superiority and juſt Preference in a Tablature of its own Species. 'Tis the ſame in *Animal-Pieces*; where Beaſts, or Fowl are repreſented. In *Landskip*, Inanimates are principal: 'Tis the Earth, the Water, the Stones and Rocks which live. All other Life becomes ſubordinate. Humanity, Senſe, Manners, muſt in this place yield, and become inferior. 'Twou'd be a fault even to aim at the Expreſſion of any real Beauty in this kind, or go about to animate

or

or heighten in any conſiderable degree the accompanying Figures of Men, or Deitys which are accidentally introduc'd, as Appendices, or Ornaments, in ſuch a Piece. But if, on the contrary, the *human Species* be that which firſt preſents it ſelf in a Picture; if it be the *intelligent Life*, which is ſet to view; 'tis the *other Species*, the *other Life*, which muſt then ſurrender and become ſubſervient. The *merely natural* muſt pay homage to the *hiſtorical* or *moral*. Every Beauty, every Grace muſt be ſacrific'd to the *real* BEAUTY *of this firſt and higheſt Order*. For nothing can be more deform'd than a Confuſion of many Beautys: And the Confuſion becomes inevitable, where the Subjection is not compleat.

(10) BY the word MORAL are underſtoqd, in this place, all Sorts of Judicious Repreſentations of the human Paſſions; as we ſee even in *Battel Pieces*; excepting thoſe of diſtant Figures, and the diminutive kind; which may rather be conſider'd as a ſort of *Landskip*. In all other martial Pieces, we ſee expreſs'd in lively Action, the ſeveral degrees of Valor, Magnanimity, Cowardice, Terror, Anger, according to the ſeveral Characters of Nations, and particular Men. 'Tis here that we may ſee *Heroes* and *Chiefs* (ſuch as the ALEXANDERS or CONSTANTINES) appear, even in the hotteſt of the Action, with

with a Tranquillity and Sedateneſs of Mind peculiar to themſelves; which is, indeed, in a direct and proper ſenſe, profoundly *moral*.

(11.) BUT as the *Moral* part is differently treated in a *Poem*, from what it is in *Hiſtory*, or in a *philoſophical* Work; ſo muſt it, of right, in *Painting* be far differently treated, from what it naturally is, either in the *Hiſtory*, or *Poem*. For want of a right underſtanding of this Maxim, it often happens that by endeavouring to render a Piece highly *moral* and *learned*, it becomes thorowly ridiculous and impertinent.

(12.) FOR the ordinary Works of SCULPTURE, ſuch as the *Low-Relieves*, and Ornaments of *Columns* and *Edifices*, great allowance is made. The very Rules of Perſpective are here wholly revers'd, as neceſſity requires, and are accommodated to the Circumſtance and Genius of the Place or Building, according to a certain OEconomy or Order of a particular and diſtinct kind; as will eaſily be obſerv'd by thoſe who have thorowly ſtudy'd the TRAJAN and ANTONINUS-*Pillars*, and other *Relieve*-Works of the Antients. In the ſame manner, as to Pieces of ingrav'd Work, Medals, or whatever ſhews it-ſelf in one Subſtance (as Braſs or Stone) or only by Shade and Light (as in ordinary Drawings,

Drawings, or Stamps) much alſo is allow'd, and many things admitted, of the *fantaſtick*, *miraculous*, or *hyperbolical* kind. 'Tis here, that we have free ſcope, withal, for whatever is *learned*, *emblematical*, or *enigmatick*. But for the compleatly imitative and illuſive Art of PAINTING, whoſe Character it is to employ in her Works the united Force of different Colours; and who, ſurpaſſing by ſo many Degrees, and in ſo many Privileges, all other human Fiction, or imitative Arts, aſpires in a directer manner towards Deceit, and a Command over our very Senſe; ſhe muſt of neceſſity abandon whatever is over-*learned*, *humorous*, or *witty*; to maintain her-ſelf in what is *natural*, *credible*, and *winning of our Aſſent*: that ſhe may thus acquit her-ſelf of what is her chief Province, *the ſpecious Appearance of the Objects ſhe repreſents*. Otherwiſe we ſhall naturally bring againſt her the juſt Criticiſm of HORACE, on the ſcenical Repreſentation ſo nearly ally'd to her:

Quodcunque oſtendis mihi ſic, incredulus odi.

(13.) WE are therefore to conſider this as a ſure Maxim or Obſervation in Painting, „ That a *hiſtorical* and *moral* Piece „ muſt of neceſſity loſe much of its natu„ ral Simplicity and Grace, if any thing of „ the *emblematical* or *enigmatick* kind be

„ viſibly

„ visibly and directly intermix'd." As if, for instance, the Circle of the * *Zodiack*, with its twelve Signs, were introduc'd. Now this being an Appearance which carrys not any manner of similitude or colourable resemblance to any thing extant in real Nature; it cannot possibly pretend to win the Sense, or gain Belief, by the help of any *poetical Enthusiasm*, *religious History*, or *Faith*. For by means of these, indeed, we are easily induc'd to contemplate as Realitys those divine Personages and miraculous Forms, which the leading Painters, antient and modern, have speciously design'd, according to the particular Doctrine or Theology of their several religious and national Beliefs. But for our Tablature in particular, it carrys nothing with it of the mere *emblematical* or *enigmatick* kind: since for what relates to the double Way of the Vale and Mountain, this may naturally and with colourable appearance be represented at the Mountain's foot. But if on the Summit or highest Point of it, we shou'd place the Fortress, or Palace of *Virtue*, rising above the Clouds, this wou'd immediately give the enigmatical mysterious Air

* This is what RAPHAEL himself has done, in his famous Design of *The Judgment of* PARIS. But this Piece having never been painted, but design'd only for MARC ANTONIO's engraving, it comes not within our Censure; as appears by what is said in the Paragraph just preceding.

Air to our *Picture*, and of neceſſity deſtroy its perſuaſive Simplicity, and natural Appearance.

(14.) IN ſhort, we are to carry this Remembrance ſtill along with us, „ That the „ fewer the Objects are beſides thoſe which „ are abſolutely neceſſary in a Piece, the „ eaſier it is for the Eye, by one ſimple Act „ and in one View, to comprehend the „ *Sum* or *Whole*." The multiplication of „ Subjects, tho ſubaltern, renders the Subordination more difficult to execute in the Ordonnance or Compoſition of a Work. And if the *Subordination* be not perfect, the *Order* (which makes the Beauty) remains imperfect. Now the *Subordination* can never be perfect, except „ * When the Or- „ donnance is ſuch, that the Eye not only „ runs over with eaſe the ſeveral Parts of „ the Deſign, (reducing ſtill its View each „ moment on the principal Subject on „ which all turns) but when the ſame Eye, „ without the leaſt detainment in any of „ the particular Parts, and reſting, as it „ were, immovable in the middle, or cen- „ ter of the Tablature, may ſee at once, „ in an agreeable and perfect Correſpon- „ dency, all which is there exhibited to „ the Sight."

CHAP.

* This is what the *Grecian* Maſters ſo happily expreſs'd, by the ſingle word Ευσύνοπτον. See VOL. I. pag. 143, &c.

CHAP. VI.

Of the Casual or Independent Ornaments.

(1.) THERE remains for us now to consider only of the separate Ornaments, independent both of Figures and Perspective; such as the * *Machine-Work* or *Divinitys* in the Sky, the Winds, Cupids, Birds, Animals, Dogs, or other loose Pieces which are introduc'd without any absolute necessity, and in a way of Humour. But as these belong chiefly to the *ordinary Life*, and to the *comick*, or *mix'd* kind; our Tablatur, which on the contrary is wholly *epick*, *heroick*, and in the *tragick* Style, wou'd not so easily admit of any thing in this light way.

(2.) WE may besides consider, that whereas the Mind is naturally led to fancy Mystery in a Work of such a Genius or Style of Painting as ours, and to confound with each other the two distinct kinds of the *emblematical* and merely *historical*, or *poetick*; we shou'd take care not to afford it

* *This is understood of the* Machine-Work, *when it is merely ornamental, and not essential in the Piece; by making part of the History, or Fable it self.*

it this occaſion of Error and Deviation, by introducing into a Piece of ſo uniform a Deſign, ſuch Appendices, or ſupplementary Parts, as, under pretext of giving light to the Hiſtory, or characterizing the Figures, ſhou'd ſerve only to diſtract or diſſipate the Sight, and confound the Judgment of the more intelligent Spectators.

(3) „ WILL it then, ſays one, be poſ-„ ſible to make out the Story of theſe two „ *Dames* in company with HERCULES, „ without otherwiſe diſtinguiſhing them „ than as above deſcrib'd?" ——— We anſwer, it is poſſible; and not that only, but certain and infallible, in the caſe of one who has the leaſt Genius, or has ever heard in general concerning HERCULES, without ſo much as having ever heard this Hiſtory in particular. But if notwithſtanding this, we wou'd needs add ſome exterior marks, more declaratory and determinative of theſe two Perſonages, VIRTUE and PLEASURE; it may be perform'd, however, without any neceſſary recourſe to what is abſolutely of the *Emblem*-kind. The Manner of this may be explain'd as follows.

(4.) THE Energy or natural Force of *Virtue*, according to the moral Philoſophy of higheſt note among the Antients, was expreſs'd in the double effect of

* *Forbearance* and *Indurance*, or what we may otherwise call *Refrainment* and *Support*. For the former, *the Bit* or *Bridle*, plac'd somewhere on the side of *Virtue*, may serve as Emblem sufficient; and for the second, *the Helmet* may serve in the same manner; especially since they are each of them Appurtenances essential to *Heroes* (who, in the quality of Warriors, were also Subduers or †Managers of Horses) and that at the same time these are really portable Instruments, such as the martial Dame, who represents *Virtue*, may be well suppos'd to have brought along with her.

(5.) ON the side of PLEASURE, certain *Vases*, and other Pieces of imboss'd Plate, wrought in the figures of *Satyrs*, *Fauns*, and *Bacchanals*, may serve to express the Debauches of the Table-kind. And certain Draperys thrown carelesly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may serve sufficiently to suggest the Thought of other Indulgences, and to support the Image of the effeminate, indolent, and amorous Passions. Besides

* Καρτερία, Ἐγκρατεία: *They were describ'd as Sisters in the emblematick Moral Philosophy of the Antients. Whence that known Precept,* Ἀνέχου καὶ Ἀπέχου, SUSTINE & ABSTINE.

† CASTOR, POLLUX; *all the Heroes of* HOMER; ALEXANDER *the Great, &c.*

Beſides that for this latter kind, we may reſt ſatisfy'd, 'tis what the Painter will hardly fail of repreſenting to the full. The fear is, leſt he ſhou'd overdo this part, and expreſs the Affection too much to the life. The Appearance will, no doubt, be ſtrongly wrought in all the Features and Proportions of this *third Figure*; which is of a reliſh far more popular, and vulgarly ingaging, than that *other* oppos'd to it, in our hiſtorical Deſign.

CONCLUSION.

(1.) WE may conclude this Argument with a general Reflection, which ſeems to ariſe naturally from what has been ſaid on this Subject in particular: That in „ a real *Hiſtory-Painter*, the ſame Know„ ledg, the ſame Study, and Views, are re„ quir'd, as in a real *Poet*." Never can the *Poet* (whilſt he juſtly holds that name) become a *Relator*, or *Hiſtorian* at large. He is allow'd only to deſcribe a ſingle Action; not the Actions of a ſingle Man, or People. The *Painter* is a Hiſtorian at the ſame rate, but ſtill more narrowly confin'd, as in fact appears; ſince it wou'd certainly prove a more ridiculous Attempt to comprehend two or three diſtinct Actions or Parts of Hiſtory in *one* Picture,

than to comprehend ten times the number in *one* and *the ſame* Poem.

(2.) 'Tis well known, that to each Species of Poetry, there are natural Proportions and Limits aſſign'd. And it wou'd be a groſs Abſurdity indeed to imagine, that in a Poem there was nothing which we cou'd call *Meaſure* or *Number*, except merely in the Verſe. An Elegy, and an Epigram have each of 'em their Meaſure, and Proportion, as well as a Tragedy, or Epick Poem. In the ſame manner, as to Painting, Sculpture, or Statuary, there are particular Meaſures which form what we call *a Piece*: as for inſtance, in mere Portraiture, *a Head*, or *Buſt*: the former of which muſt retain always the whole, or at leaſt a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breaſt. If any thing be added or retrench'd, the *Piece* is deſtroy'd. 'Tis then a mangled Trunk, or diſmember'd Body, which preſents it ſelf to our Imagination; and this too not thro' uſe merely, or on the account of cuſtom, but of neceſſity, and by the nature of the Appearance: ſince there are ſuch and ſuch parts of the human Body, which are naturally match'd, and muſt appear in company: the Section, if unskilfully made, being in reality horrid, and repreſenting rather an *Amputation* in Surgery, than a ſeemly *Diviſion* or *Separation*

tion according to *Art*. And thus it is, that in general, thro' all the plaſtick Arts, or Works of Imitation, „ Whatſoever is „ drawn from Nature, with the intention „ of raiſing in us the Imagination of the „ natural Species or Object, according to „ real *Beauty* and *Truth*, ſhou'd be com- „ priz'd in certain compleat Portions or „ Diſtricts, which repreſent the Corre- „ ſpondency or Union of each *part* of „ Nature, with *intire* NATURE *her-ſelf*." And 'tis this natural Apprehenſion, or anticipating Senſe of *Unity*, which makes us give even to the Works of our inferior Artizans, the name of *Pieces* by way of Excellence, and as denoting the *Juſtneſs* and *Truth* of Work.

(8.) IN order therefore to ſucceed rightly in the Formation of any thing truly beautiful in this higher Order of Deſign; 'twere to be wiſh'd that the Artiſt, who had Underſtanding enough to comprehend what *a real Piece* or *Tablature* imported, and who, in order to this, had acquir'd the Knowledg of *a Whole* and *Parts*, wou'd afterwards apply himſelf to the Study of *moral* and *poetick Truth*: that by this means the Thoughts, Sentiments, or *Manners*, which hold the firſt rank in his hiſtorical Work, might appear ſutable to the higher and nobler Species of Humanity in which he practis'd, to the Genius of the Age

which he deſcrib'd, and to the principal or main Action which he choſe to repreſent. He wou'd then naturally learn to reject thoſe falſe Ornaments of *affected Graces*, *exaggerated Paſſions*, *hyperbolical* and *prodigious Forms*; which equally with the mere *capricious*, and *groteſque*, deſtroy the juſt *Simplicity*, and *Unity*, eſſential in a PIECE. And for his *Colouring*; he wou'd then ſoon find how much it became him to be reſerv'd, ſevere, and chaſte, in this particular of his Art; where Luxury and Libertiniſm are, by the power of Faſhion and the modern Taſte, become ſo univerſally eſtabliſh'd.

(4.) 'TIS evident however from Reaſon it ſelf, as well as from * Hiſtory and Experience, that nothing is more fatal, either to Painting, Architecture, or the other Arts, than this *falſe Reliſh*, which is govern'd rather by what immediately ſtrikes the Senſe, than by what conſequentially and by reflection pleaſes the Mind, and ſatisfys the Thought and Reaſon. So that whilſt we look on *Painting* with the ſame Eye, as we view commonly the rich Stuffs, and colour'd Silks worn by our Ladys, and admird in Dreſs, Equipage, or Furniture; we muſt of neceſſity be effeminate in our Taſte, and utterly ſet wrong as to all Judgment

* *See* VITRUVIUS *and* PLINY.

Judgment and Knowledg in the kind. For of this *imitative Art* we may justly say; „ That tho it borrows help indeed from „ Colours, and uses them, as means, to „ execute its Designs; Is has nothing, „ however, more wide of its real Aim, or „ more remote from its Intention, than to „ make *a shew* of Colours, or from their „ mixture, to raise a * *separate* and *flattering* Pleasure to the SENSE."

* *The Pleasure is plainly foreign and* separate, *as having no concern or share in the proper Delight* or *Entertainment which naturally arises from the Subject, and Workmanship itself. For the Subject, in respect of Pleasure, as well as Science, is absolutely compleated, when the Design is executed, and the proposed Imitation once accomplish'd. And thus it always is the best, when the Colours are most subdu'd, and made subservient.*

A

LETTER

Sent from ITALY,

With the *Notion* of the *Judgment* of HERCULES &c.

TO

My Lord * * * *

——— *Ante omnia Muſæ.*
Vir. Georg. Lib. ii.

Advertiſement on this new Addition.

THIS Letter ſent along with the Notion of the Judgment of Hercules, *was certainly very fit to be printed with it, & cannot but be agreeable to all that know how to value & eſteem the writings of this excellent Author. But many have been offended to ſee it appear diſguiſed under a wrong Title*; Letter concerning the Art or Science of Deſign, &c. *as if it contained ſome Account or Hiſtory of that particular Art, or ſome Rules or Advices for the practiſe of it. Whereas nothing of that kind is to be found in this Letter, which runs principally on the Taſte for Arts & Sciences generally prevailing in* ENGLAND, *& which, as a good Country man, the Author hopes will ſoon riſe above that of its neighbours. This is what every good Engliſhman will hope & wiſh for, notwithſtanding ſome ſtrong contrary indications, which if this Noble Author had lived to ſee, would have made him be leſs ſanguine on this head, & keep yet for ſome time to the juſt notions he had given of our Taſte in his former Treatiſes. See Vol. I.* Advice to an Author, *& vol III. Reflections on the ſame ſubject. However that be, it has been found convenient in this new Edition to give the Letter in its native dreſs, without any ſpurious or fallacious Title.*

A LETTER TO My Lord * * *.

Sent with the *Notion* of the *Hiſtorical Draught* of the *Judgment of Hercules*.

MY LORD,

THIS Letter comes to your Lordſhip, accompany'd with a ſmall Writing intitled A NOTION: for ſuch alone can that piece deſervedly be call'd, which aſpires no higher than to the forming of a *Project*, and that too in ſo vulgar a ſcience as *Painting*. But whatever the ſubject be, if it can prove any way entertaining to you, it will ſufficiently anſwer my deſign. And if poſſibly it may have that good ſucceſs, I ſhou'd have no ordinary opinion of my project, ſince I know how hard it wou'd be to give your Lordſhip a real entertainment by any thing which was not in ſome reſpect worthy and uſeful.

ON this account I muſt, by way of prevention, inform your Lordſhip, that after I had conceiv'd my NOTION ſuch as you ſee it upon paper, I was not contented with this, but fell directly to work; and by the Hand of a Maſter-Painter brought it into *Practice*, and form'd a real *Deſign*. This was not enough. I reſolv'd afterwards to ſee what effect it wou'd have, when taken out of mere black-and-white, into colours: And thus *a Sketch* was afterwards drawn. This pleas'd ſo well, that being incourag'd by the *Virtuoſi*, who are ſo eminent in this part of the World, I reſolv'd at laſt to engage my Painter in the great Work. Immediately a cloth was beſpoke of a ſutable dimenſion, and the figures taken as big or bigger than the common life; the Subject being of the Heroick kind, and requiring rather ſuch figures as ſhou'd appear above ordinary human ſtature.

THUS my NOTION, as light as it may prove in the *Treatiſe*, is become very ſubſtantial in the *Workmanſhip*. The Piece is ſtill in hand; and like to continue ſo for ſometime. Otherwiſe the firſt draught or deſign ſhou'd have accompany'd the Treatiſe; as the Treatiſe does this Letter. But the *deſign* having grown thus into *a ſketch*, and the ſketch afterwards into *a Picture*;

Picture; I thought it fit your Lordſhip ſhou'd either ſee the ſeveral pieces together, or be troubled only with that which was the beſt; as undoubtedly the great one muſt prove, if the Maſter I employ ſinks not very much below himſelf in this performance.

FAR ſurely ſhou'd I be, my Lord, from conceiving any vanity or pride in amuſements of ſuch an inferior kind as theſe; eſpecially were they ſuch as they may naturally at firſt ſight appear. I pretend not here to apologize either for *them*, or for *my-ſelf*. Your Lordſhip however knows, I have naturally Ambition enough to make me deſirous of employing myſelf in buſineſs of a higher order: ſince it has been my fortune in publick affairs to act often in concert with you, and in the ſame views, on the intereſt of EUROPE and Mankind. There was a time, and that a very early one of my life, when I was not wanting to my Country, in this reſpect. But after ſome years of hearty labour and pains in this kind of workmanſhip, an unhappy breach in my health drove me not only from the ſeat of buſineſs, but forc'd me to ſeek theſe foreign climates; where, as mild as the *Winters* generally are, I have with much ado liv'd out this *latter-one*; and am now, as your Lordſhip finds, employ-

ing my-ſelf in ſuch eaſy ſtudys as are moſt ſutable to my ſtate of health, and to the genius of the country where I am confin'd.

THIS in the mean time I can, with ſome aſſurance, ſay to your Lordſhip in a kind of ſpirit of Profecy, from what I have obſerv'd of the riſing genius of our Nation, That if we live to ſee a Peace any way anſwerable to that generous ſpirit with which this War was begun, and carry'd on, for our *own* Liberty and that of EUROPE; the figure we are like to make abroad, and the increaſe of knowledg, induſtry and ſenſe at home, will render *united* BRITAIN the principal ſeat of Arts; and by her politeneſs and Advantages in this kind, will ſhew evidently, how much ſhe owes to thoſe counſels, which taught her to exert herſelf ſo reſolutely in behalf of the *common Cauſe*, and that of her own *Liberty*, and happy *Conſtitution*, neceſſarily included.

I CAN my-ſelf remember the time, when, in reſpect of MUSICK, our reigning taſte was in many degrees inferior to the *French*. The long reign of luxury and pleaſure under King CHARLES the ſecond, and the foreign helps and ſtudy'd advantages given to *Muſick* in a following Reign, cou'd not raiſe our genius the leaſt

in

in this reſpect. But when the ſpirit of the Nation was grown more *free*, tho engag'd at that time in the fierceſt War, and with the moſt doubtful ſucceſs, we no ſooner began to turn our-ſelves towards *Muſick*, and enquire what ITALY in particular produc'd, than in an inſtant we outſtrip'd our neighbours the FRENCH, enter'd into a genius far beyond theirs, and rais'd our-ſelves an *Ear*, and *Judgment*, not inferior to the beſt now in the World.

IN the ſame manner, as to PAINTING. Tho we have as yet nothing of our own native growth in this kind worthy of being mention'd; yet ſince the Publick has of late begun to expreſs a reliſh for ingravings, drawings, copyings, and for the original paintings of the chief *Italian* Schools, (ſo contrary to the modern *French*) I doubt not that, in very few years, we ſhall make an equal progreſs in this other ſcience. And when our humour turns us to cultivate theſe deſigning Arts, our genius, I am perſuaded, will naturally carry us over the ſlighter amuſements, and lead us to that higher, more ſerious, and noble part of *Imitation*, which relates to *Hiſtory*, *Human-Nature*, and *the chief degree or order of* BEAUTY; I mean that of the *rational* Life, diſtinct from the merely *vegetable* and *ſenſible*, as

in Animals, or Plants; according to thoſe ſeveral degrees or orders of painting which your Lordſhip will find ſuggeſted in this extemporary *Notion* I have ſent you.

As for ARCHITECTURE, 'tis no wonder if ſo many noble deſigns of this kind have miſcarry'd amongſt us; ſince the genius of our Nation has hitherto been ſo little turn'd this way, that thro' ſeveral Reigns we have patiently ſeen the nobleſt publick Buildings periſh (if I may ſay ſo) under the hand of one ſingle Court-Architect; who, if he had been able to profit by experience, wou'd long ſince, at our expence, have prov'd the greateſt Maſter in the World. But I queſtion whether our patience is like to hold much longer. The devaſtation ſo long committed in this kind, has made us begin to grow rude and clamorous at the hearing of a new Palace ſpoilt, or a new Deſign committed to ſome raſh or impotent Pretender.

'Tis the good fate of our Nation in this particular, that there remain yet two of the nobleſt ſubjects for Architecture; our Prince's *Palace*, and our *Houſe of Parliament*. For I can't but fancy that when *Whitehall* is thought of, the neighbouring *Lords* and *Commons* will at the ſame time be

be plac'd in better Chambers and Apartments, than at preſent; were it only for Majeſty's ſake, and as a Magnificence becoming the perſon of the Prince, who here appears in full ſolemnity. Nor do I fear that when theſe new ſubjects are attempted, we ſhou'd miſcarry as groſly as we have done in others before. Our *State*, in this reſpect, may prove perhaps more fortunate than our *Church*, in having waited till a national Taſte was form'd, before theſe Edifices were undertaken. But the zeal of the Nation cou'd not, it ſeems, admit ſo long a delay in their Eccleſiaſtical Structures, particularly their *Metropolitan*. And ſince a zeal of this ſort has been newly kindled amongſt us, 'tis like we ſhall ſee from afar the many Spires ariſing in our great City, with ſuch haſty and ſudden growth, as may be the occaſion perhaps that our immediate Reliſh ſhall be hereafter cenſur'd, as retaining much of what Artiſts call the *Gothick* Kind.

HARDLY, indeed, as the Publick now ſtands, ſhou'd we bear to ſee a *Whitehall* treated like a *Hampton Court*, or even a new Cathedral like St. PAUL's. Almoſt every-one now becomes concern'd, and intereſts himſelf in ſuch publick Structures. Even thoſe pieces too are brought under the common cenſure, which, tho rais'd

by private Men, are of ſuch a Grandure and Magnificence, as to become National Ornaments. The ordinary Man may build his Cottage, or the plain Gentleman his Country-houſe according as he fancys: but when a great Man builds, he will find little quarter from the Publick, if inſtead of a beautiful Pile, he raiſes, at a vaſt expence, ſuch a falſe and counterfeit piece of Magnificence, as can be juſtly arraign'd for its deformity, by ſo many knowing Men in Art, and by the whole *People*, who, in ſuch a conjuncture, readily follow their opinion.

IN reality *the People* are no ſmall partys in this *Cauſe*. Nothing moves ſucceſſfully without 'em. There can be no PUBLICK, but where they are included. And without *a Publick voice*, knowingly guided and directed, there is nothing which can raiſe a true ambition in the Artiſt; nothing which can exalt the genius of the Workman, or make him emulous of after-Fame, and of the approbation of his *Country*, and of *Poſterity*. For with *theſe* he naturally, as a *Freeman*, muſt take part: in *theſe* he has a paſſionate concern, and Intereſt, rais'd in him by the ſame Genius of *Liberty*, the ſame *Laws* and *Government*, by which his property, and the rewards of his pains and induſtry are ſecur'd to him, and to his generation after him.

EVERY

EVERY thing co-operates. in ſuch a *State*, towards the Improvement of *Art* and *Science*. And for the *deſigning Arts* in particular, ſuch as *Architecture*, *Painting*, and *Statuary*, they are in a manner link'd together. The taſte of one kind brings neceſſarily that of the others along with it. When the *free* Spirit of a Nation turns it ſelf this way, judgments are form'd; Criticks ariſe; the publick eye and ear improve; a right taſte prevails, and in a manner forces its way. Nothing is ſo improving, nothing ſo natural, ſo *con-genial* to the liberal Arts, as that reigning Liberty and high ſpirit of a People, which from the habit of judging in the higheſt matters for themſelves, makes 'em freely judg of other ſubjects, and enter thorowly into the characters as well of *Men* and *Manners*, as of the *products* or *works* of Men, in Art and Science. So much, my Lord, do we owe to the excellence of our National Conſtitution, and Legal Monarchy; happily fitted for us, and which alone cou'd hold together ſo mighty a People; all ſharers (tho at ſo far a diſtance from each other) in the Government of *themſelves*; and meeting under *one* Head in *one* vaſt *Metropolis*; whoſe enormous Growth, however cenſurable in other reſpects, is actually a cauſe that workmanſhip and

Arts of ſo many kinds ariſe to ſuch perfection.

WHAT encouragement our higher Powers may think fit to give theſe growing Arts, I will not pretend to gueſs. This I know, that 'tis ſo much for their advantage and intereſt to make themſelves the chief partys in the cauſe, that I wiſh no Court or Miniſtry, beſides a truly virtuous and wiſe one, may ever concern themſelves in the affair. For ſhou'd they do ſo, they wou'd in reality do more harm than good; ſince 'tis not the nature of a Court (ſuch as Courts generally are) to improve, but rather corrupt *a Taſte*. And what is in the beginning ſet wrong by their example, is hardly ever afterwards recoverable in the genius of a Nation.

CONTENT therefore I am, my Lord, that BRITAIN ſtands in this reſpect as ſhe now does. Nor can one, methinks, with juſt reaſon regret her having hitherto made no greater advancement in theſe affairs of Art. As her *Conſtitution* has grown, and been eſtabliſh'd, ſhe has in proportion fitted her-ſelf for other improvements. There has been no anticipation in the caſe. And in this ſurely ſhe muſt be eſteem'd wiſe, as well as happy; that ere ſhe attempted to raiſe her-ſelf any other taſte or reliſh, ſhe ſecur'd her-ſelf a right

right one in *Government*. She has now the advantage of beginning in other matters, on a new foot. She has her *Model* yet to ſeek, her *Scale* and *Standard* to form, with deliberation and good choice. Able enough ſhe is at preſent to ſhift for her-ſelf; however abandon'd or helpleſs ſhe has been left by thoſe whom it became to aſſiſt her. Hardly, indeed, cou'd ſhe procure a ſingle *Academy* for the training of her Youth in Exerciſes. As good Soldiers as we are, and as good Horſes as our Climate affords, our Princes, rather than expend their treaſure this way, have ſuffer'd our Youth to paſs into a foreign Nation, to learn to ride. As for other *Academys*, ſuch as thoſe for Painting, Sculpture, or Architecture, we have not ſo much as heard of the propoſal; whilſt the Prince of our rival Nation raiſes Academys, breeds Youth, and ſends rewards and penſions into foreign Countrys, to advance the intereſt and credit of his own. Now if, notwithſtanding the induſtry and pains of this foreign Court, and the ſupine unconcernedneſs of our own, the national taſte however riſes, and already ſhews it-ſelf in many reſpects beyond that of our ſo highly-aſſiſted Neighbours; what greater proof can there be of the ſuperiority of genius in one of theſe Nations above the other?

'Tis

'Tis but this moment that I chance to read in an article of one of the Gazettes from PARIS, that 'tis reſolv'd at Court to eſtabliſh a new *Academy* for political affairs. „ In it the preſent „ Chief-Miniſter is to preſide; having „ under him ſix Academiſts, *douez des* „ *talens néceſſaires* —— No Perſon to be „ receiv'd under the age of twenty five. „ A thouſand Livres Penſion for each „ Scholar—Able Maſters to be appointed „ for teaching them the neceſſary Sciences, and inſtructing them in the Treatys „ of Peace and Alliances, which have „ been formerly made—The Members „ to aſſemble three times a week —— „ *C'eſt de ce Seminaire* (ſays the Writer) „ *qu'on tirera les Secretaires d'Ambaſſade*; „ *qui par degrez pourront monter à de plus* „ *hauts emplois.*"

I MUST confeſs, my Lord, as great an Admirer as I am of theſe regular Inſtitutions, I can't but look upon *an Academy for Miniſters* as a very extraordinary Eſtabliſhment; eſpecially in ſuch a Monarchy as FRANCE, and at ſuch a conjuncture as the preſent. It looks as if the Miniſters of that Court had diſcover'd lately ſome new methods of Negotiation, ſuch as their Predeceſſors RICHELIEU and

and MAZARINE never thought of; or that, on the contrary, they have found themſelves ſo declin'd, and at ſuch a loſs in the management of this preſent Treaty, as to be forc'd to take their leſſon from ſome of thoſe Miniſters with whom they treat: a reproach, of which, no doubt, they muſt be highly ſenſible.

BUT 'tis not my deſign here, to entertain your Lordſhip with any reflections upon politicks, or the methods which the FRENCH may take to raiſe themſelves *new* Miniſters, or *new* Generals; who may prove a better match for us than hitherto, whilſt we held our *old*. I will only ſay to your Lordſhip on this ſubject of *Academys*; that indeed I have leſs concern for the deficiency of ſuch a one as this, than of any other which cou'd be thought of, for ENGLAND; and that as for a Seminary of *Statesmen*, I doubt not but, without this extraordinary help, we ſhall be able, out of our *old* ſtock, and the common courſe of buſineſs, conſtantly to furniſh a ſufficient number of well-qualify'd perſons to ſerve upon occaſion, either at home, or in our foreign treatys; as often as ſuch perſons accordingly qualify'd ſhall duly, honeſtly, and *bonâ fide* be requir'd to ſerve.

I RETURN therefore to my *Virtuoso* Science; which being my chief amuſement in this place and circumſtance, your Lordſhip has by it a freſh inſtance that I can never employ my thoughts with ſatisfaction on any ſubject, without making you a party. For even this very NOTION had its riſe chiefly from the converſation of a certain day, which I had the Happineſs to paſs a few years ſince in the Country with your Lordſhip. 'Twas there you ſhew'd me ſome Ingravings, which had been ſent you from ITALY. One in particular I well remember; of which the ſubject was the very ſame with that of my written NOTION incloſ'd But by what Hand it was done, or after what Maſter, or how executed, I have quite forgot. 'Twas the Summer-ſeaſon, when you had receſs from buſineſs. And I have accordingly calculated this *Epiſtle* and *Project* for the ſame receſs and leiſure. For by the time this can reach ENGLAND, the Spring will be far advanc'd, and the national Affairs in a manner over, with thoſe who are not in *the immediate Adminiſtration.*

WERE *that* indeed your Lordſhips lot, at preſent; I know not whether in regard to my Country I ſhou'd dare throw ſuch amuſements as theſe in your way. Yet

Yet even in this caſe, I wou'd venture to ſay however, in defenſe of my project, and of the *cauſe of Painting*; that cou'd my young Hero come to your Lordſhip as well repreſented as he might have been, either by the hand of a * MARAT or à JORDANO, (the Maſters who were in being, and in repute, when I firſt travel'd here in ITALY) the *Picture* it-ſelf, whatever the *Treatiſe* prov'd, wou'd have been worth notice, and might have become a Preſent worthy of our Court, and Prince's *Palace*; eſpecially were it ſo bleſs'd as to lodge within it a royal Iſſue of her Majeſty's. Such a piece of furniture might well fit the Gallery, or Hall of Exerciſes, where our young Princes ſhou'd learn their uſual leſſons. And to ſee VIRTUE in this garb and action, might perhaps be no ſlight Memorandum hereafter to *a Royal Youth*, who ſhou'd one day come to undergo this trial himſelf; on which his own happineſs, as well as the Fate of EUROPE and of the World, wou'd in ſo great a meaſure depend.

THIS, my Lord, is making (as you ſee) the moſt I can of my *Project*, and ſetting

* *Carlo Marat* was yet alive, at the time this Letter was written; but had been long ſuper-annuated, and incapable of any conſiderable Performance

ſetting off my amuſements with the beſt colour I am able; that I may be the more excuſable in communicating them to your Lordſhip, and expreſſing thus, with what zeal I am,

MY LORD,

Your Lordſhip's

Naples, March 6.
N. S. 1711.

moſt faithful

humble Servant,

SHAFTESBURY.

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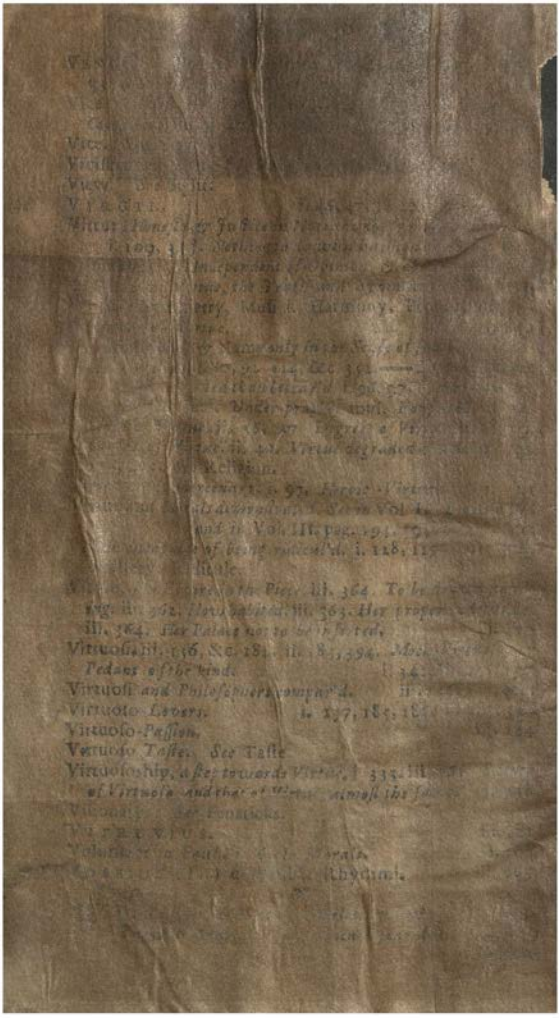

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